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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

MR. HUGHES, M.P., ON DISESTABLISHMENT.

The hon. and learned member for Frome, the genial author of "Tom Brown's School-days," has taken to lecture on the question of Disestablishment. We have such a personal regard for Mr. Hughes that we wish he had not. Not but that we shall find in him a candid and courteous antagonist, but that we fear lest in dealing with his views of the question we should be misunderstood as underrating the authority which, in point of fact, is due to him on questions of this sort. We should have preferred that the line of argument in support of Church Establishments which has been put forward by him, had been put forward by some other man. Perhaps, however, it is better as it is, even if it should be less agreeable to our feelings. He is not only intelligent, but he is generous and courageous, in the opposition which he offers to the doctrine he wishes to denounce. We rejoice that, like a brave man as he is, he made Birmingham the scene of his first popular effort on the question at issue between us—chiefly, we may add, because the selection of this place for his first attempt shows that he is deeply in earnest, and has unlimited faith in the soundness of his controversial position.

We cannot undertake (within the narrow space marked out for us by editorial exigencies) to examine Mr. Hughes's argument with all the minuteness of criticism which, in the judgment of his friends, no doubt, it will seem to claim. We have given insertion to an outline of his lecture in another column, and we take for granted, not only that it will be carefully studied by many of our readers, but that the errors of thought which it involves will be instantly detected and clearly pointed out by those of them who have been accustomed to lead the thoughts of their neighbours on the subject. All we can do, to-day, is to indicate one of the main features in which the analogy adopted by Mr. Hughes utterly fails. If our view of the case be a correct one, his argument, which we admit to be an extremely ingenious one for his purpose, falls to the ground.

We think the hon. and learned member has not conveyed to those whom he aims at convincing an adequate notion of the nature and habits of what we should call "the Christian life." He compares it with water, and the national provision made for sustaining it with reservoirs and aqueducts, constructed in earlier ages, and capable in the present day of furnishing a sufficient supply to every family in the kingdom at its own door. What good, he asks, will it do to any individual carpenter, blacksmith, or other labourer, to destroy the national waterworks, to the use of which he is entitled without making any payment, or to make him dependent for water, when he wants it either for himself, his wife, or his children, upon means of supply to be provided, and charged for, if necessary, by voluntary agency. Mr. Hughes has thrown into this part of his case a slight tone of sarcasm which suggests that he is not quite satisfied with the soundness of his logic. He will forgive us, we trust, for pointing out to him one particular, at least, in which, we take it, his analogy does not hold good.

The question, then, of establishments of religion, is not to be decided by the good which they are capable of doing in select individual cases. Supposing it to be true that means were provided by public authority, and by arrangements in actual working at the present day, which would more easily and cheaply meet the wants of individual cases in regard to a physical good, it is a mistake to infer that the superiority of such a method is necessarily applicable to the case of spiritual benefit. The true question is, not as to the adequacy of present results, but as to the competency and permanency of the motives which achieve them. Christianity, be it remembered, is not a commodity to be distributed, but a process for the formation of character. That which kills the motive prompting Christian men to fill up every interstice of society with the knowledge of the Lord, and so making them active in well-doing both towards God and man, does an amount of evil for which no good that it can compass can be accepted as a sufficient compensation. We might have the means of religious instruction and worship placed within the reach of every man, woman, and child, in the country, and yet, by the very methods employed to secure such a result, we might destroy that which is necessary to the constancy and permanence of spiritual vitality. A man is none the better for having all the means of nourishment around him, if, by being deprived of every inducement to exercise himself, he loses all appetite for the food which he may have for nothing. A nation is not necessarily better off in respect of its possibilities of spiritual culture simply because they can be availed of by anybody and everybody, at all times and in all places, for nothing. The very profusion of the provision made—partly, too, in consequence of the cost of it to each individual being carefully concealed—may conduce to its being underrated, and, perhaps, despised. The fact that it *is* underrated and despised by the very class for which it has been organised "without money and without price," might suggest to Mr. Hughes that there is some mistake in the economical method resorted to for the ensuring its distribution.

The true question—we repeat the idea in other words—is one of dynamics. Which method—that of the provision of religious means by law or by love—is most potent in overtaking the spiritual wants of a nation? The worth of a system is usually settled by what it can do. "Christianity has to do with *men*, and its aim is to manage them. Its operations are all calculated to tell upon character, and the truth it wields is designed to bear down and subdue the will itself, the lord paramount within us. And if it does not this, it does nothing. The system is a failure unless it possess inherent power to accomplish this. If it master not men themselves—if it grapple not successfully with that which is inmost of us—the very core of our being—the hidden germ of which thoughts, passions, deeds are but the various unfoldings—if it lay not in the lowest depths of our nature some solid basis of truth upon which character may ultimately rest—why then it aims at what it cannot compass, and it is as well out of the world as in it." But, then, this kind of Christianity cannot be distributed by mere economical arrangements, however perfect they may be. It is a power which propagates itself after its kind, from heart to heart. The living force, it is true, can best secure its ends by means of intelligent and skilful organisation, but the best organisation is useless without the living force. Mr. Hughes, we see, takes under his controversial patronage the "educated gentleman" in every parish. We know well the kind of taunt we expose ourselves to, when we say that the argument implied by it was never very strong, and has degenerated, of late, into the sheerest cant. Doubtless, a highly cultured mind is a more effective instrument, other things being equal, than an uncultured one, even in the diffusion of Christian truth and the awakening of Christian life, amongst the ignorant and the unlettered—but, judged of in relation to that end, it is, of and in itself, a very impotent thing. It sharpens an otherwise good weapon—it never makes one. If, therefore, the ancient "reservoirs" and "aqueducts" are meant to stand in Mr. Hughes's lecture for ministers of Divine truth filled with what the New Testament speaks of as "the Holy Ghost and power," and have a spiritual adaptation to draw towards themselves men of God thus qualified, the argument may be worth looking at more carefully. But if the "educated gentlemen" attracted to the clerical office by the prestige imparted to it by the patronage of the State are not moved by higher considerations to exercise the functions of their office, their distribution over the whole country will not be of much service. The Church machinery which does not represent spiritual power adequate to work it to spiritual ends, is but an encumbrance. And this is really and essentially the position taken by Liberationists.

ARCHBISHOP TAIT ON THE CHARITY OF THE ENGLISH CHURCH.

In our advocacy of ecclesiastical reform our quarrel is not with persons but with institutions. And in dealing with the words of a good man we realise a twofold advantage. For, first, we are under no temptation to merely personal criticism; and next, our arguments are strengthened by the fact that they are directed, not against abuses resulting from individual shortcomings, but against existing institutions as explained by candid sincerity, and worked under the most favourable auspices. These observations are eminently applicable to the final portion of Archbishop Tait's charge, which is the subject of the following remarks. For we are quite at one with the unanimous voice of the press in acknowledging the unaffected desire of the present Archbishop of Canterbury to make the best use of his high position for the furtherance of true religion. While we

cannot pretend to see anything specially divine in the political relations of his office, we gladly own the practical proofs he has given of an earnest wish to do his duty in that state of life to which it has pleased the Government of the day to call him. But the very virtues of such men, whom the competition of Free Churches and the constant progress towards disestablishment has multiplied in our time, bring out all the more conspicuously the inconsistencies of the position in which they are placed.

A man like the Archbishop of Canterbury, upon whose words, if his position means anything, the great and noble and learned of the land are supposed to wait with respect and reverence, might well be expected to offer suggestions pregnant with promise for the doubtful outlook of our religious perplexities; rebukes of uncompromising sternness for the petty mimicries of Romish superstition which have been allowed, if not justified, by the highest ecclesiastical tribunal; sympathies warm, unstinted, and fearless, for all who love the Lord Jesus Christ in sincerity; and altogether to exhibit a free, bold, and aggressive bearing towards all limitations of conventional prejudice which bind and stifle the growing life of the Church. That such expectations are wholly disappointed we do not wish to affirm. But those who indulge them have to be thankful for small mercies; and the boldest utterances of the archbishop, by stopping short of any immediate practical application, are more strikingly suggestive than silence of the dead-lock into which ecclesiastical affairs have fallen. Is it not strange that this age should be characterised as one "which rather delights to magnify differences than to draw men together in the Christian Church"? To Presbyterians anxiously discussing terms of union; to Independents and Baptists now happily familiar with equal communion and united congregations; to the various Wesleyan connexions forgetful of the first bitterness of their separation; to all the multitudes of Free Churches which throw their pulpits open one to another, and which meet without dream of jealousy on the same platform of Evangelical effort, the words we have quoted will assuredly appear both false in fact and unfair in sentiment. It is not true that we delight to magnify differences. Indeed perhaps there never was an age in which merely superficial differences of religious opinion were made of less account. And until we make allowance for the gilded conventionalisms by which the Most Reverend speaker is surrounded, it does seem ungracious that such an observation should be made by the representative of the only Church which carries sectarian distinctions into burial-grounds and insists upon building a wall in public cemeteries between its dead and ours; a Church which lays down as a condition of ministration in its pulpits, not indeed any accurate profession of great fundamental doctrines, but an allegiance to the sacred institution of bishops; a Church which may fairly be described as the only one in the world that is absolutely hopeless of any communion with others except on condition of a surrender of its most distinctive features. To attain communion with Rome, or even with its dearly beloved and longed for Syrians and Greeks, it must forego its Protestant profession; and, on the other hand, any real fellowship with non-episcopal communions is absolutely out of the question, unless the cherished superstition of priestly orders is given up. That a Church so utterly isolated, and now opening bewildered eyes to the unwelcome fact that its loneliness is not that of exclusive possession of the Lord's vineyard, should feel as though sectarian differences were a special unpleasantness of these times, is, perhaps, not to be wondered at. But such a distorted view of actual facts is manifestly the morbid result of a position incongruous with the spirit of the age.

We pass over a weak defence of the feeble Pan-Anglican pastoral, which is praised because it told the world nothing more than was already known; but we cannot affect to hear without surprise of "the Creed and Articles received "from the Lord and from those who followed, "down to the times of the Reformation." As the very *raison d'être* of a creed is *literal* definition, we cannot imagine how anything but ecclesiastical necessity could trace it up to the Lord. And as the Articles were drawn up by the Reformers, we do not see how they can be quoted in evidence of the ancient Catholic character of the Anglican communion. We are glad, however, to hear what, coming from such a source, must considerably flutter the fine birds of Ritualism: "that the Church of England in "the early times of its history was much more "connected with the non-episcopal than with "the episcopal communions." But what strikes us most is the naive air of familiar acknowledgment, with which we are told how "everyone "knows that the Episcopal Churches of the "world do not compass the whole of Christen-"dom." Most episcopal changes do not read as if the fact were so very well known; but we are at any rate glad to hear that it is no longer to be concealed or ignored. We must at the same time sympathise with so eminent a Christian gentleman as the archbishop, in the shame he must have felt at the description he had to give of the shabby entertainment which was all that the law of the land allowed the English Church to offer to the pastors of foreign non-episcopal communions in 1862. "In many places of worship, which the law allowed to be so opened, *and which were unconsecrated*, pastors had, under the institution of the Church of England, an opportunity each of preaching to his own people in his own tongue the unsearchable riches of Christ." Gracious Church of England! Beautiful institution of comprehensive charity and love! Only think of its being able to accommodate "the unsearchable riches of Christ" in *unconsecrated* buildings. How happy a circumstance that episcopal benediction had not sealed all places of worship against the unsearchable riches of Christ in a foreign tongue! Is it not too clear that such an absurdity as a consecration which makes a building too holy for acknowledged Christian worship and Gospel truth would hardly be tolerated save for ecclesiastical necessity? And that necessity unfortunately presses not so much on foreign pastors, whose visits are few and far between, as upon "unconsecrated" Christians at home, whose increase it would appear that no Episcopal benevolence can arrest. But here the weakness of the position of chief pastor in the Established Church is most painfully apparent. We are sure that the words were but a feeble and restrained utterance of stronger feelings which State bondage suppressed, when the archbishop spoke of English Nonconformity as a "grave and important subject." He did evidently wish to do justice to the close bonds which ought to bind Episcopalians to their non-Episcopal brethren at home. But the gush of charity, like some eastern rivers, finding no bed in which to flow, lost itself immediately in a sandy waste of words. The archbishop "is no visionary to look forward to the time when all the various denominations throughout England are to come and desire admission to the Church." But still he thinks if a variety of excellent conditions are fulfilled, "there is every hope that in Christ's good time the differences which keep us apart may disappear." Such words under present circumstances must surely remind everyone—not so much of Mr. Bright's pill against an earthquake; for there is not proposed here even such a modicum of remedy as would suffice to make a homœopathic globule; there is the sugar undoubtedly, but nothing else;—but rather of the old man in the Book of Nonsense, who could think of no remedy against the ferocity of a rabid cow except persistence in an amiable smile. Our opponents having obstinately refused since 1851 to allow any authoritative inquiry into the only religious statistics which would have any significance or value, we are making them a present of an inquiry at our own expense. We have every reason to be satisfied with the reception given to our statistics by the most influential members of the press. And the English public will hardly fail to draw obvious inferences concerning a condition of things, which allows a sincere and well-meaning archbishop to deal only so hesitatingly and feebly with the imminent pressure of contemporary facts.

ECCLESIASTICAL NOTES.

THERE has just been held in London, at the Theological College of the English Presbyterian Church, a meeting which we did not expect to see until the last days prior to disestablishment. The meeting consisted of ministers, elders, and deacons, of the English Presbyterian and the United Presbyterian Churches in London. Its object was to hear a paper, by Dr. Donald Fraser, of the English Presbyterian Church, on "The Bennett Judgment and its Bearings." The United Presbyterians, in England as well as in Scotland, have always been identified with the disestablishment movement, but the English Presbyterians, who represent the Free Church in this country, have, with their brethren in the North, always held aloof from it. They have not been able to surrender their theoretical opinions on Church Establishments; but they have now come to the deliberate conclusion that, considering the present condition and tendency of the English Church, these opinions must no longer stand in the way of their co-operating in thd disestablishment movement.

Dr. Fraser reviewed, in brief terms, the recent decisions on ecclesiastical questions, and remarked that, with the solitary exception of that in Mr. Voysey's case, "the judgments on doctrinal prosecutions have always been in the direction, and have had the effect of making room in the Establishment for all varieties of religious opinions and teachings—the Evangelical or Puritan theology, the Sacramental, the Anglo-Catholic theology, the Rationalistic sceptical contempt of theology." He defended the principle of comprehension when limited and regulated, but it must not, he said, sanction contradictory teachings on cardinal doctrines. He reviewed the relative positions of different parties in the Church, and having done this, asked what was the duty of the Presbyterians in England? First, he maintained that they must take up a position of increased reserve towards the Church of England as a whole; they could have "no confidence" in it. Was it even a Church? "I had rather not," he answered, "be asked to say whether this national institution with its fierce internal feuds and contradictions, and its entire want of discipline, is a Church at all according to Scripture." He believed however, in helping the Evangelical party to attempt purification and reform, but it would be "hopeless." The Church, itself, was helpless without Parliament, and it was vain to think of legislation in order to displace the Ritualists and Romanisers. After a passing condemnation of the hierarchical constitution of the Church, Dr. Fraser went on to state that "such an Establishment as now exists is indefensible," and concluded,—

Having kept ourselves thus far aloof from ecclesiastico-political combinations, we shall, when we do do speak out, get credit, I trust, even from those who may think our judgment hard, for being actuated by a paramount regard to the honour and authority of Divine truth. And if we have to pronounce for disestablishment it is simply because there seems to be no other way to deliver the State from complicity in the spread of deadly errors, and to give the Protestantism of Old England a clear field and fair play.

We are informed that the part of this paper pronouncing for disestablishment was especially applauded. All the subsequent speakers, amongst whom were Mr. Matheson, Mr. Robertson, Dr. Edmond, Mr. Dykes, Professor Chalmers, and Mr. Taylor expressed their concurrence in it. Mr. Dykes (the successor of Dr. James Hamilton) spoke decisively to the effect that it was now their duty to lend such aid as might be "to any well-considered national movement for disestablishment." Dr. Chalmers said with equal decision that "nothing short of the words, '*Delenda est Carthago*' would meet the state of matters which they now found in the Church of England"; and the Evangelicals, he considered, "ought to have left the Establishment long ago." These, let us repeat, are the sentiments of men who have hitherto studiously held aloof from all ecclesiastical agitation. Having decided what is now their duty, they will discharge it as their fathers did in the Disruption movement, while this expression of their views will scarcely fail to exercise an almost decisive influence on the action of the Free Church of Scotland. They will be an important addition to the power of the Liberation party.

While this is occurring without, an Episcopalian Free Church demonstration has taken place at Southampton—but an "Episcopalian Free Church," that is, also without the bounds of the State-controlled Church. Our columns contain an account of a meeting held in connection with the movement, of which the Rev. H. M. Barnett is the leader—Mr. Barnett having recently, like Mr. Molyneux, seceded from the Establishment. There was strong but healthy speaking at this assembly, and it is apparent that these Episcopalian Free Churchmen will hold their own.

Let us add to this another illustration. The *Church Herald* published a few days ago an account of the celebration of All Souls' and All Saints' Days at All Saints' Church, Lambeth, of which Dr. Lee is the vicar. This is descriptive of a service in the Protestant Established Church:—

On the former day (All Souls') the service was gorgeous in the extreme, flowers, banners, lighted tapers innumerable, varied coloured cassocks, &c., meeting the eye in every direction, and the service being most joyous and hearty. On All Souls' Day the church was hung, as in Advent and Lent, with violet drapery, and the service was most solemn, we might almost add dreary and mournful. Excepting the vesper lights on the altar the chancel was in darkness, and black cassocks had taken the place of those of brighter hue. The service was monotoned, and special Psalms and Lessons were used, and after each the antiphon, "Lord grant to them rest eternal, and may light perpetual shine upon them," was sung. Before the sermon Dr. Lee used the Bidding Prayer, and in the course of it read out from pieces of paper about 150 or 200 names of departed individuals whose relatives desired them to be thus remembered.

Then came the Sunday after these celebrations, which was observed as follows :—

The gloom of All Souls' Day had departed, and the chancel was again all resplendent with tapers, flowers, banners, incense, varied coloured cassocks, and rich vestments.

This occurs, we may just as well say, in the diocese of Winchester, in which the bishop—Bishop Wilberforce—has, within the last fortnight, prohibited Mr. Maguire, the Evangelical clergyman of Clerkenwell, from delivering certain Protestant lectures in any consecrated edifice.

There have been some more Diocesan Conferences, from the proceedings of which, however, we can select only one or two Notes. We find two in the opening address of the Bishop at the Lichfield Conference. The Bishop states that in three years, in Staffordshire, his confirmations had amounted to an annual average of 4,742. Precise figures like these enable one to gauge the nominal strength of the more devoted members of the Establishment. How many, in all Staffordshire, in proportion to the population, ought, according to the theory of the Establishment, to have been confirmed? Next we have, from the same address, a very plain criticism of the religious teaching in national schools. The Bishop quotes the diocesan inspector, and says—

The report of Mr. Charlton, the diocesan inspector, was not very satisfactory as to the kind of religious education given in the National schools of the diocese "In most of the schools where the Catechism was taught, it was taught very superficially, while in many it was not taught at all. Not one-half of the schools examined were reported 'good' as regarded knowledge of the Holy Scriptures, the Prayer-book, and the Catechism. In forty-seven out of 105 schools the Prayer-book was not taught at all." The conference ought to make use of such an opportunity as this to consider whether any school could really make any advance in religious knowledge unless it was statedly visited by the clergyman of the parish. He believed that the time-table would make many clergymen who did not now habitually attend their school resolve to be there to open it with prayer, and devote the precious half-hour at the beginning or end of the day to doing what Mr. Charlton's report proved to be so necessary—namely, not simply hearing the Catechism by rote, but explaining from it the duties and doctrines of which it was so clear and admirable a compendium. He believed that the time-table clause would be the means of systematising the whole work of the clergy.

How curious the last sentence reads! It was the time-table Conscience Clause to which the clergy were most opposed.

We can select one Note from the Lincoln Diocesan Conference. Dr. Wordsworth expended a great deal of his address in deprecating the action of the Endowed Schools Commissioners, holding that they were working unjustly against the interests of the Church. He stated that it seemed to be the tendency of the Act, as administered by the three Commissioners, "to obliterate all creeds and to suppress all forms of worship in many of the schools for the poor and middle classes." He especially noted that "any one—whatever his religious belief, misbelief, or unbelief may be - may become a governor of Church schools; so that eventually the endowments, bequeathed by Churchmen and even by bishops and other ecclesiastics for the maintenance and furtherance of the Gospel of Christ, may be administered, not only by persons hostile to the Church, but even unfriendly to Christianity itself." He thought that the Commissioners had a real "pleasure in destroying old historical foundations and religious associations"; and then he went on to style them a triumvirate only to be compared with Marc Antony and his colleagues. The Conference, acting under this Episcopal blast, proceeded to condemn the Endowed Schools Commissioners by wholesale. Remembering how often these gentlemen have, on the other hand, been equally condemned by Dissenters, we cannot help thinking that their office must be a peculiarly thankless one.

Our contemporary, the *John Bull*, is getting as his prototype often did, out of temper. Things are certainly going against him, but really this might have been expected, and a stock of equanimity stored up beforehand. We, or rather the readers of that journal, are asked once more, what constitutes a Dissenting minister? We are told that the *Nonconformist*, on one occasion, condescended to notice a former inquiry of similar purport. Well, we notice the inquiry a second time, but we really do not think it a condescension to do so. What can we say more? If the *John Bull* wants an answer, he has only to attend Nonconformist places of worship and see the ministers, and he will get his answer with ocular proof. We have now, however, an addition to this question. Referring to the statistics that have recently been published in connection with this journal, the *John Bull* wishes to know, in addition, "What constitutes a Dissenting place of worship"? Our reply is—go and see—and you will see.

We have read, every now and then, in the Scotch journals, of proceedings taken by ministers of the Established Church of that country for the augmentation of tithes,—by way of exhausting "unexhausted tiends." The same Church seems to look after its interests in other countries in a similar manner. A bill has been introduced into the Court of Policy of British Guiana for the "Better Government and Control of the British Guiana Branch of the Established Church of Scotland." The Court of Policy has given the Church liberty to proceed to libel a minister with a quorum of five members; to be entitled to one summons of a witness in case of libel against any minister and so on—all in order to facilitate prosecution against heterodox ministers. The bill has excited considerable attention and some comment. But is it in the "interest" of the Church? and is this what the poor old Church of Scotland is coming to at its extremities?

REFORM OF CONVOCATION A REVOLUTION.

We feel considerable sympathy with the promoters of the movement for the reform of Convocation. Alarmed by the progress of the disestablishment question, they are compelled to admit that the old pretension of an immaculate Church is baseless. It may be that the confession of imperfection has been forced by the power of circumstances from unwilling lips; but now that it is made, it must be disheartening to Church Reformers to hear their proposals condemned as revolutionary. And especially is it disheartening when the voice is that of a friend. Still more discomposing when that friend is a layman. For, according to the Church Reform Union, the grand panacea for the ills of the Church is to be found in the co-operation of the laity. The Union looks to the laity to be the saviours of the establishment. To them Convocation must throw open its doors, To them must be given the power of legislating respecting the order of the services in each congregation. To them must be granted enlarged facilities for taking a greater part in the local administration and spiritual work of the Church. "Come into the garden," now overrun with noxious weeds and baneful herbs, and root them out, laymen, or the healthy plants will be choked! But the laymen don't seem anxious to accept the invitation. As for going into Convocation, that's the exclusive habitation of the clergy, and for them to enter would be equivalent to a revolution. At least so thinks Alderman Bennett, of Manchester. Last Thursday there was a meeting in Manchester to discuss the difficult problem of Reform of Convocation. The main remedy for all the abuses, the inefficiency, the pitiful weakness of that assembly, is—admit the laity. The Rev. C. D. Marston strenuously urged this, and as strenuously Mr. Alderman Bennett opposed it, on the ground that it would not be reform, but revolution; the only historical claim Convocation has to existence being that it is a body of the clergy. Adopt the proposal, and Alderman Bennett pertinently asks, what becomes of the theory on which the Establishment is based that the laity are represented in Parliament? Further, where will you find the laity of the Church of England? If they are the whole of the people of England, will it be satisfactory to admit every Englishman, whatever his creed or no creed, into a position of authority in the Church? If they do not comprise the entire people, where will you draw the line? At the communicants? Then, says Mr. Bennett, two-thirds of the communicants are women and persons under age. Will you confide to women and children the representative powers of the Church? Here is a dilemma from which the Church reformers cannot extricate themselves; and, looking at this fact, Mr. W. N. Howarth threw cold water on the whole business by advising the meeting to let things alone—wisely adding that at a time when people are divided as to essentials in religion, and when great divergencies of opinion confuse the Church itself, it is dangerous to start such questions. The clerics, however, would not be converted from what—if they wish to serve the Establishment—is the error of their way, and carried a motion embodying Mr. Marston's proposal, but not until after Alderman Bennett and "many gentlemen" had left the room. The Convocation Reformers are pursuing a will-o'-the-wisp, for they do not venture to agitate for Convocation to be a legislative assembly. Their courage fails at the most important point. They only want the power to do more talking! What a useful object! But they would rather have a useless anomaly without legislative functions than dispense with that State patronage which is necessarily accompanied with State sovereignty. Better submit to the golden fetters and talk of what should be done, than reign in freedom and do it.

OPINIONS ON THE BENNETT JUDGMENT.

A meeting of ministers, elders, and deacons connected with the English Presbyterian and United Presbyterian Churches in London was held on Tuesday evening, Nov. 5, in the Theological College of the former denomination, for the purpose of hearing a paper on "The Bennett Judgment and its Bearings," by the Rev. Dr. Donald Fraser, of Marylebone. Mr. Robert Paton, a United Presbyterian elder, presided. After devotional exercises,

The CHAIRMAN opened the proceedings. He said he was sure that when it became better known that the Presbyterian Church was one which held firmly and proclaimed the pure, simple truths of the Gospel it would increase, because God would bless it. He felt convinced that a wave of spiritual life was coming—he saw it inside and outside of the Churches—and if they waited upon God, their Church would be preserved from the evils which we see rampant at present among professing Christians. Mr. Paton then introduced

Dr. FRASER, who said that his address was "On the Bennett judgment, and on the duty of the Presbyterians to the Established Church." In the first part of it he stated that it was the policy of the parties in the Church of England to discourage agitation on this question, and then assigned reasons which justified ministers and members of the Presbyterian Church in England in discussing it. He then stated that he did not here discuss the question of the abstract rightfulness of a Church Establishment, or of the propriety of exercising Church discipline through the Judicial Committee of the Privy Council. The reverend Doctor then said he would survey the facts of the Bennett case and their bearing on them, and endeavour to estimate their direction and force, and continued: By a series of decisions delivered during the last twenty years, the Judicial Committee of the Privy Council has practically legalised an enormous width of teaching in the Established Church. With the single exception of the condemnation of Mr. Voysey, which was quite unavoidable, inasmuch as he denied and ridiculed all the cardinal doctrines of the Christian faith, and ought, as an honest man, to have left the Church himself, not putting any one to the trouble and expense of pronouncing his legal exclusion—with this solitary exception, the judgments on doctrinal prosecutions have always been in the direction, and have had the effect of making room in the Establishment for all varieties of religious opinions and teaching:—the Evangelical or Puritan theology, the Sacramental, Anglo-Catholic theology, and the Rationalistic, semi-sceptical contempt of theology. In fact, the Church of England is now, by a succession of deliberate legal judgments, latitudinarianised, and that with the marked approval of the leading minds of this generation. Any other course, it has been said, would only resolve the Church into contending sects, with the usual evil results of cramped opinions and embittered feelings. Now, there is much to be said for a comprehensive Church. Small sects are vexatious and insignificant, and even great communities, or Churches, might safely be much larger than they are, because many of them have been placed on a too narrow basis—a sort of peninsula separated from other ground in past times by some foaming torrent of controversy. We are all convinced, perhaps, that we could ourselves bear some widening. At all events that splitting up of churches and denomination-making are not processes in which we should wish to be engaged. Yes, there is much to be said for a comprehensive Church, with a large toleration for diversities of opinion and operation; but then it must be a church, not what a well-known clergymen lately affirmed the Church of England to be—"an ecclesiastical political corporation." It must not sanction contradictory teaching on the cardinal doctrines of our faith. It must not be a mere leash of hostile sects held together by a form of worship, and by the personal and social advantages of a State Establishment. The principle of a wide comprehension, if it is not to degenerate into indifference and anythingarianism, must be limited and regulated by another principle, viz., that there is essential truth and that there is deadly error, and that the interests of Divine truth must not be compromised for any consideration whatever. The goodwill of many towards the Church of England was cooled a few years ago when it appeared that some of the writers of the "Essays and Reviews," and still more that Bishop Colenso, could not be reached by any sort of church discipline. There is no longer any security in that Church that the integrity of Holy Scripture, or the truth of the miracles it narrates, will be maintained. But in some respects the Bennett case has even a greater importance, and awakens more serious misgivings. Its peculiarity is that it brings up the question of the superstition of the "Mass," the very question on which the Reformation in England so largely

turned. After enlarging on this point, and showing how vain and deceptive was the comfort which the Evangelical party in the Church had drawn from the speech of the Archbishop of York when pronouncing the judgment, the lecturer said: It is the judgment of the court that stands and the practices of Mr. Bennett; and the speech or dissertation of the archbishop is powerless to purify the Church. The actual result of the Bennett judgment is clear enough to any honest observer. It is most unfortunate that the Evangelical and Protestant party should indulge in any hallucination about it. The Ritualists are emboldened, and the legal securities for the English Reformation are weakened—I am even disposed to say, are annulled. Dr. Fraser then referred to some of the suggestions which had been made, and in this connection said: Every one is ready to say what the Evangelical clergy and their friends should do. Many say: "Let them come out at once, as the Free Church did in Scotland." A very dubious analogy; for those who formed the Free Church were dissatisfied, not with their Church,—the Church of Scotland,—but with the State, which, as they held, intruded on the Church's jurisdiction; whereas the party who are exhorted to go out on this question would have their dispute entirely with their Church, not with the State, and would have, in fact, to increase the ranks of Dissent on the ground that the Church of England is incurably impure. We ought not to be surprised that such a course is regarded by the Evangelical clergy with extreme reluctance, and is put off to the last extremity. Moreover, when reference is made to the Scottish Disruption, notice ought to be taken of the unprepared condition of the English people for any such movement, and the want of ecclesiastical intelligence and training among the laity, who to this day have never received their proper position in Church councils and administration. The reverend Doctor then proceeded to consider the r own duty as a Presbyterian Church as affected by the "ominous Bennett judgment." I venture to think (he said) that it is our obvious duty to take up a position of increased reserve towards the Church of England as a whole. Whatever her claims to respect—and they are many—and whatever our bearing towards particular clergymen and congregations known to be sound in the faith, we cannot put confidence in the Church at large, or affect to think that the truths of the Gospel are everywhere safe in her keeping. We are, therefore, further than ever from consenting to call her "the Church," though the English Dissenters have so generously acquiesced in that haughty usage of speech. I had rather not be asked to say whether this national institution, with its fierce internal feuds and contradictions and its entire want of discipline, is a Church at all according to Scripture; but I call it the "Church of England," because such is its historical and legal title,—never "the Church," because that is the description of the whole body of Christian people or members; and I must be in "the Church" myself, I dare not stand without. Now, more in detail, our duty surely is—(1) To help the Protestant or Evangelical party in the Established Church, if they would attempt purification and reform. Theoretically, at least to my mind, this would be far better than individual or even collective secession. But I lament to add that practically this course seems to be so obstructed as to be almost hopeless. The difficulties in the way are great. The Evangelical clergy regard their Prayer-book as perfect, and they do not generally support the movement for its revision. The introduction of the term "priest," the pronouncing of the absolution by the priest only, and the declaration that all that are baptized with water are regenerate, and are called to a "state of salvation" in "which they have thereafter to continue,"—all these things the Protestant and Evangelical party have not merely suffered but tried to vindicate. Without revision, what can be expected but a continuance of the same Sacramentarian school which has been the bane of the Episcopal Church from the days of Archbishop Laud? Another difficulty is the doctrine of Independency so commonly held by the English clergy. This takes away all feeling of a large responsibility, and renders it peculiarly difficult to concentrate opinion and to organise and sustain any united action with a view to reform. It is Independency which has made English Dissent so desultory and uncertain, and it is Independency which produces the same unhappy effect on Evangelicalism in the Established Church. What but this can lead the clergyman to content himself with the thought that he is unmolested in his own parish or cure, and to imagine that he is quite irresponsible for the present condition of the Church? Popish superstitions may be spread in all the parishes around him by his brethren as the only true Church doctrine, and yet it is nothing to him, because he is not hindered from teaching the contrary in his own parish. It is this which lulls many consciences to sleep, and enfeebles even the bolder spirits of a party that needs all its courage. Protestant Independency and Prelacy together all but render Church reform on a comprehensive scale impossible. Take the desultoriness of the former, and add to it the habit engendered by the latter of referring all responsibility for the collective interests of the Church to the Diocesan Lords Spiritual, and you provide every facility for the spread of error when it has entered, while you place every obstacle in the way of united action to cast out such error and to maintain and guard the reformed faith. A third difficulty lies in the helplessness of the Established Church without the action of Parliament. Now there is no unwillingness in either House of Parliament to promote the interests of the Establishment, but we may be sure that no serious action in that direction will be taken unless it be demanded with something like unanimity by the Church and by the country. In this way some improvements have been obtained in the lectionary and in regard to special services; and it is possible that something may be done to stay the shameful sale of benefices to the highest bidder, and to correct a few glaring abuses. But, in the present divided state of the Established Church, it is vain to think of legislation in order to displace the Ritualists and Romanisers. Parliament may legalise, if it were required, any degree of latitude; but it will do nothing to purify or reform the Church of England according to God's Word. I am persuaded that another difficulty lies in the existence of a hierarchy with money, titles, pomps, and dignities. I shall not press this point, because I do not wish to bring this great subject to a mere debate of Presbytery *versus* Episcopacy, only I crave leave to enter here the expression of my own conviction that a Church reform in doctrine and worship, if obtained, could not long be pursued under a hierarchical system of administration. Churches so administered inevitably gravitate towards the corruptions and catch the spirit of the Roman and Greek communions. The conclusion, painful and melancholy, presses on my mind that there is very little hope of the recovery and reform of the Church of England. God can bring it to pass if He sees meet. But, so far as appears, there is nothing to be expected from the Evangelical party, for they are embarrassed by their own defence of the formularies, and are divided and perplexed; nothing from the bench of bishops, for they are powerless in this crisis, and have no policy but to discourage agitation and preach patience and peace in their day; nothing from Parliament, for it is averse to ecclesiastical legislation of a decided cast, and the leading statesmen are either High-Church or Broad-Church men, and are well pleased with the late setlement of Mr. Bennett's case. (2) If this be true—that Church reform is practically hopeless—what is our duty? To treat our Evangelical and Protestant friends in the Church of England with the utmost consideration and sympathy; but to take the ground before them, and before the country, that such an Establishment as now exists is indefensible. On the plea of supporting Christian truth, it cannot stand, because it is spreading pernicious errors side by side with vital truths. And on the plea of comprehensiveness it cannot stand, because it is at once too comprehensive and not comprehensive enough. It includes Ritualists and Rationalists, but it excludes and pushes into the cold shade of social inferiority hundreds of thousands of the best Christians in England. This cannot be long endured, and however we may take our own way of expressing our opinion, I doubt whether it is consistent with our duty or our dignity as a Church to keep silence. We ought to speak as we were wont, with a united voice, as soon as we clearly discerned the duty. Having kept ourselves thus far aloof from ecclesiastico-political combinations, we shall, when we do speak out, get credit, I trust, even from those who may think our judgment hard, for being actuated by a paramount regard to the honour and authority of Divine truth. And if we have to pronounce for disestablishment, it is simply because there seems to be no other way to deliver the State from complicity in the spread of deadly errors, and to give the Protestantism of Old England a clear field and fair play. (Dr. Fraser's paper was loudly applauded, especially the part pronouncing for disestablishment.)

The CHAIRMAN then intimated that the meeting was thrown open for discussion.

Mr. D. MATHESON, being called on, expressed his deep interest in the subject and his entire satisfaction with Dr. Fraser's admirable address. In regard to the position of the Evangelical party in the Church of England, it will be remembered that the Church Association, which is in a manner their representative, was commenced some years ago with the view of bringing the law to bear upon the Ritualistic excesses, and we all know how this has resulted. But they think their remedies are not yet exhausted for the growing evils in the Church, and they have announced their next step to be to get up a memorial from the clergy and laity to the bishops, as the executive of the Church, to put down unsound doctrine; and should this fail, they will appeal to Parliament for a simpler and cheaper process of law for driving out the Ritualists. To us it seems as if a few moments' consideration would show how utterly hopeless such measures must inevitably prove. When the Evangelical party buoy themselves up with hopes like these, and at the same time cry out against those who secede as giving a triumph to Dissenters, whom most unjustly they call their implacable foes, it seems to me that their whole case is very near to a complete breakdown. Some are disposed to think slightingly of the motives of the Evangelical party in not seceding; but whatever surprise we may feel, let us give them credit generally for uprightness of purpose. Perhaps their greatest difficulty lies in the thought that if disestablishment should really take place there must follow either the Roman hierarchy or chaos. We, here, entertain very different views. We believe that there will arise out of such a catastrophe a glorious free Christian Church, made up of many who are now kept apart by the Establishment; and that the Christian people of England, while tolerating all Protestaht denominations, will jealously keep watch on the political system of Romanism which has been so stealthily creeping in amongst us. As for the dreaded chaos, we know that to the eye of sense it was a desperate hazard when the Israelites throw themselves into the Red Sea, but the result was a great deliverance. For ourselves, then, while thinking and speaking with all charity of the Evangelical party, although they see not with us, let us hope that many of them may soon feel constrained to follow the noble example of the Rev. Capel Molyneux.

Mr. JAMES ROBERTSON, after referring to the legal contests which have taken place of late years in the Church of England, said they had now the case of the High Church party being attacked and coming out scatheless. The Church of England fought with buttons on their spears, so that they could hurt no one. They seemed to say, "If you believe the truth, preach it; and if you don't believe the truth, preach it." (Laughter.) His opinion was that, if it were possible, all should belong to a great National Church. The nation should protect, countenance, and support as far as possible a Christian Church. He felt strongly that they ought to stand by their Evangelical brethren in the Church of England—the only party they would like to support. He did not think they would like to go and be part and parcel with the Essayists and Colensoists. The only sound party in the Church was the Evangelical element, and, as they were doing the Lord's work, why should not they (the Presbyterians) give them all the encouragement they could in their present position?

The Rev. J. O. DYKES said they were discussing a point in the history of what had hitherto been—though not the purest—yet surely the most powerful and most magnificent Church of the Reformation. (Cheers.) No Christian could speak of the possible disestablishment and present turmoil in that Church without feeling that he ought to weigh what he said carefully, and speak with reverence. After he had heard Dr. Fraser's most judicious, while at the same time most brilliant, *exposé* of the whole circumstances of the case, he felt that he (Dr. Fraser) had been guided to say right words at the right time. One great difficulty that met them in looking at the Bennett judgment was that the consequences were very different from its terms. He felt it to be a most unfortunate circumstance to have to speak of a judgment of which one might speak in two opposite ways. It might be said that the trial vindicated the substantial Protestantism of the Church; while it was true that the practical effect of the judgment sanctioned the whole sacramentarian system. One proof of this was that the High-Church party had been bolder and carried their principles to still remoter consequences since the deliverance in the Bennett judgment—they understood that an *imprimatur* was put on their teaching. What they had to consider, Mr. Dykes said, was this—What ought we as a Church to say, if anything? What is our duty, in the first place, towards our Evangelical brethren in the Church, and if we are to have an opinion what is it to be? And in the next place what are we to say to the great question of the continuance of the Establishment of England on its present basis? On the first question he was not so sure as some gentlemen who had spoken—that individual secession at that moment was the right and wise course for Evangelicals in the Church of England. (Hear, hear.) A man assumed grave responsibility by seceding. He felt that the one great hope of the Evangelical party in any effort they might make to obtain reconstruction of the basis of the Establishment would be to secure if possible the support of the Protestant Dissenters in the kingdom. He did not despair of Protestantism in England, for the middle classes of the country were thoroughly Protestant. He would not despair, if the agitation were begun and carried on in the right way, of developing an organised public opinion which would compel statesmen to take the matter up. The Evangelical party in the Church and the Dissenters who hold with them outside the Church had a common basis of action. If it were possible to convince even the Voluntary Dissenters of the country that the continued existence of the Establishment was of grave and serious concern for the Christianity of this country—and looking at the rural districts, the disestablishment of the Church of England would be a calamity to the Christianity of England—if it were possible to convince them of this, and that their special views might be safely set aside in order to co-operate with those who hold Evangelical doctrines in the Church, on Protestant principles, for the reform of the Church, then he should have some hope for the continuance of the Establishment. Apart from that he had no hope. (Cheers.) He could not help coming to the conclusion, with Dr. Fraser, that if it be possible to obtain from Parliament a remedy for the present state of the law, which permitted a linking together of three distinct sects in the bond of an Establishment, and called it a Church—if it be impossible to alter that, then he was shut up to the conclusion that the Establishment of England had become an institution working more evil than good—doing more for the spread of what he considered to be mischievous than for truth—doing more to separate men than to heal divisions and bind men together in unity. If Parliament would not alter such an amalgam of truth and error—such a combination of those who were anathematising one another over nearly every cardinal doctrine of grace—it was a scandal to Christendom, and could not be other

in the end than a grave mischief to the people among whom it was allowed. (Loud cheers.)

The Rev. Dr. EDMOND said, as no voluntary had spoken, perhaps his brethren would bear with him. He thought they should all lay very much to heart at the present moment what was their duty towards the Church of England, and the Evangelical party especially. He felt grateful to Dr. Fraser for taking the present opportunity of throwing before the minds of his ministerial brethren and his brethren in the eldership that grave and pressing question. They would be held responsible by Divine law were they to say nothing when a crisis so grave was affecting the country. Being a voluntary, he could from that mere standpoint of his own judgment say what was the duty of the Evangelical party. Having explained the position of the Church, Dr. Edmond said it seemed to him that the example set by Mr. Molyneux would be followed by others if they fairly put the case before themselves. How could they remain in a Church that taught that, by the manipulation of the priest, the bread and wine could be changed into the body and blood of the Lord Jesus Christ? It was a priestly materialistic system against the great spiritual system that runs through the whole of the New Testament. How different was the position of the Evangelical laity in the Church of England to the noble Presbyterians in the North, now the Free Church of Scotland! Every intelligent member during the ten years' conflict had all the arguments at his fingers' ends, was familiar with them, and was discussing them daily, and settling in his own mind what his own conscientious duty must be. Not so with the laity of the English Church. He thought they would never come to a clear ground until they came to the disestablishment principle. He would say to them, "Be faithful to your convictions of Divine truth, and God will lead you. Follow Him." (Cheers.)

The Rev. Professor CHALMERS said that the practical result of recent decisions was to alter nothing, but to show that, according to the constitution of the Church of England, if a man did not expressly contradict the phraseology of the Prayer-book, he might preach anything he pleased through the whole sweep of the pendulum, embracing every shade of religious opinion—from all but avowed infidelity on the one hand, to all but avowed Popery on the other. That the doctrine alleged to be taught by Mr. Bennett was condemned in the recent judgment could not be denied, and if he were an honest man he would modify his teaching. It bore, however, that there was a doubt whether he really meant what he said; but he (Professor Chalmers) thought nobody could doubt it. (Laughter.) Mr. Bennett, he was sure, meant what he said, and would not hesitate to avow it. But the judgment gave him the benefit of the doubt. The fact remained that Romish teaching of the deepest dye was tolerated in the Established Church. What was now to be done? His answer was, that as the Evangelical party ought never to have been in the Church they ought to go out of it. He questioned whether they ought to take the course suggested by Mr. Dykes and to fight the battle within the Church. Parliament would never reconstruct the Established Church in their day. Examples were infectious; and the country had learned the lesson taught by the disestablishment of the Irish Church, and would repeat it. The hierarchical constitution of the Church of England would alone be enough to prevent Nonconformists from giving any aid in the direction of reforming her. The late Mr. Bickersteth told him twenty years ago that not a third of the ministers of the Church of England preached Evangelical doctrine, and their number was not increased since his day, for there had been a gradual rising of the Evangelical party to a Higher Churchism than they formerly professed. The remaining portion could not be said to make any very solid contribution to the Christianity of the country, and their loss would not be great. Fears had been expressed as to the effects of disestablishment on country parishes, but if it were not for the obstructions put in the way by many parish priests, who did not preach the Gospel themselves, the Gospel would find its way into many parts of England which it did not now reach. As for the unpreparedness of the people for disestablishment, it was not necessary to follow the course pursued in Ireland. State support need not be withdrawn in a day. They were entitled as members of the community to go and say to the Government, "The National Establishment exists for the purpose of propagating Christianity, and you allow all sorts of doctrines adverse to Christianity; and we cannot consent to the existence of such a Church as an institution maintained at the public expense." Nothing was more injurious to the interests of truth than a Church comprehensive of all shades of truth and error—a Church which takes in all, did take in all. (Laughter.) It was a delusion and a snare. Such a state of things would be intolerable in the ordinary affairs of life, and the sooner it was put an end to and swept away in the Churistian Church the better, not only for the interests of truth, but even for the sake of common morality, the tone of which throughout the country it could not fail to injure, and a low sense of whose obligations it was certain to produce. (Cheers.)

The Rev. ROBERT TAYLOR had come to the same practical conclusion as Dr. Edmond had, though round the other side of the circle. With regard to the chaos when disestablishment came, as referred to by Mr. Donald Matheson, he thought instead of chaos it would produce life, and beauty, and order. (Cheers.)

Mr. HUGH M. MATHESON moved a hearty vote of thanks to Mr. Paton for having presided at the meeting, and to Dr. Fraser for his able paper, which was seconded by Mr. R. WALES.

Dr. FRASER, in returning thanks, said that he came there that night with very great misgivings and reluctance, even after he had written his paper. He felt the gravity of even putting his little finger to the solution of such a great question. All that the Evangelical clergymen were doing was waiting to see what God would do for them. We must tell these men, that they must for the truth's sake, their own sake, and Christ's sake, throw themselves upon the support of Christ and His people, and be faithful to that Gospel that was once delivered to the saints. (Cheers.)

The CHAIRMAN having briefly returned thanks, the meeting was brought to a close by Dr. EDMOND pronouncing the benediction.

[For a report of this discussion we are indebted to the *Weekly Review*, which gives Dr. Fraser's able address *in extenso*.]

At the autumnal conference of the Church Association at Southsea, last week, the Rev. Capel Molyneux gave his reasons for secession. He concluded by saying that he could not sit down patiently in the present crisis. If they could not get the whole Church to unite against the Bennett judgment, then let there be disestablishment. A house divided against itself must be broken up. The Church must break up; if it were to break up at once, they would hold their own—they would hold their property in the Church. Otherwise, it would in a few years be in the hands of Romanists and Ritualists. The action he suggested might be supported by an immense number of Nonconformists, and they would have an Evangelical Church mighty in its strength. He had not yet seceded from the Church, but he should do so. His present position involved complicity with the Church of England, and, as things were, he should secede. He had been in the Church forty-five years, and was attached to it. It would be no slight cost to him to secede, but he should do so, as the services of the Church were full of error and Popery. As he could not see his way to disestablishment, he should secede. He was too old to wait, and he should not like to go out of the world conscious of a complicity with the Church in its present circumstances. [Mr. Molyneux has since intimated that he shall resign his living at the close of the present year.]

The Rev. Richard Gardner intimated his intention to secede also. It would not be on account of anything in the Liturgy, but simply and solely on account of the judgment in the Bennett case. The Church of England was connected with the State, and the interpretation of her formulas rested with the constituted authorities, whose decision was binding on the members of the Church. Now, the position of Mr. Bennett had been held to be not contradictory or repugnant to the articles and formulas of the Church. He submitted that the question was not whether the interpretation of the formulas was correct, or whether it expressed the mind of the Reformers, but whether, under its sanction, fundamental error might be taught in the Church without let or hindrance—with the sanction of authority, and with any weight with which the Church invested her ministers. So long as the Bennett judgment remained, he could not look on the Church of England as "the faithful witness and keeper of holy writ." The judgment was contrary to the Holy Word of God—and, as this was so, his conscience, strengthened by the exercise of as healthy a judgment as he could put in operation, dictated that so long as he continued a member of the Church of England, he involved himself in complicity with its error.

THE WESLEYANS AND DENOMINATIONAL EDUCATION.

Considerable uncertainty and uneasiness are experienced in some quarters as to the present attitude of the Methodist Connexion in reference to the Elementary Education Act. The Bishop of Manchester, at the Church Congress, said that the Wesleyans "were wavering." The question has occupied the attention of many Wesleyans since the passing of the Act, and the tendency of Methodist feeling has been increasingly against denominational education, and in favour of an unsectarian and national system. The debate at the last Conference by no means mended matters for the denominationalists. On the contrary, some of the ministers came to the conclusion that secular education would be the only ultimate solution of the difficulty, and had it not been for the fear of proceeding too rapidly and without consulting the laymen, it is probable that Mr. Arthur's resolution would have been adopted. At most the present method of denominational education could only have been continued by the votes of a senior majority. The generality of the young ministers are decidedly in favour of terminating the denominational system. The following resolution was agreed to by the Conference:—

The Conference refers the whole question of primary education to a committee, to meet before the assembling of Parliament, which committee shall consist of the Committee of Privilege and Exigency, the Education Committee, with a minister and layman from each district, who shall be elected by ballot, by the joint vote of the ministers and laymen, at the financial district meetings in September. The Conference further empowers that committee to take action in reference to any intended legislation on the question.

Under the authority of the foregoing resolution there have been elections, and the following are the names of the ministers and gentlemen elected:—First London District, Rev. W. F. Slater, Mr. Sizer; Second London, Rev. R. Roberts, Mr. E. Pearse; Bedford, Rev. H. Jones, Mr. Hine; Kent, Rev. J. Vanes, Mr. J. Holden; Norwich, Rev. J. Parkes, Mr. R. Page; Oxford, Rev. P. Hamsley, Mr. Edmunds; Portsmouth, Rev. J. Lawton, Mr. Phippard; Channel Islands, Rev. J. Tindall, Mr. Whitehead; Devonport, Rev. T. Butcher, Mr. J. Dingley; Cornwall, Rev. S. Rowe, Mr. Downing; Exeter, Rev. J. Morton, Mr. Sibley; Bristol, Rev. F. Toyne, Mr. W. Hunt; Bath, Rev. W. H. Sargeant, Mr. Bingley; Swansea, Rev. J. Ryan, Mr. Broom; South Wales, Rev. D. Evans, Mr. D. R. Davies; North Wales, Rev. S. Davies, Mr. T. Lewis; Birmingham, Rev. J. Pearson, Mr. T. Davis; Macclesfield, Rev. J. Beech, Mr. J. Meek; Liverpool, Rev. C. Garrett, Mr. Pooley; Manchester, Rev. W. Jackson, Mr. Napier; Bolton, Rev. H. Hastling, Mr. Barlow; Bradford, Rev. J. Hartley, Mr. Holden; Leeds, Rev. S. Simpson, Mr. Flitch; Sheffield, Rev. W. Jessop, Mr. S. Cole; Nottingham, Rev. R. Brown, Mr. J. W. Lewis; Lincoln, Rev. W. Andrews, Mr. Bennett; Hull, Rev. T. Brackenbury, Mr. Shipham; York, Rev. J. Clapham, Mr. Wilkinson; Whitby, Rev. J. Talbot, Mr. Brooke; Newcastle, Rev. W. Duke, Mr. R. Robson, Carlisle; Rev. J. Mason, Mr. J. James; Edinburgh, Rev. J. F. Moody, Baillie Falshaw. It is rumoured that the committee will be summoned to London for the despatch of business on Tuesday, December 3, and its decisions will be anxiously looked for by many. The chief discussion will be upon the merging of the denominational into a national system. The proposal for this absorption does not mean anything so ridiculous as the instantaneous closing of all Wesleyan day schools, without regard either to vested interests or the opinions of the local committees who manage the schools. The proposal is only the initiation of a new policy, founded upon the belief that a national system of education will be more satisfactory and efficient than a denominational one. It will be for the local committees of management to determine whether they will act upon the proposed new policy by transferring these schools to the school boards. The district elections are said to have yielded a majority of two to one in favour of the new policy; and though it is feared by many that the non-elected members of the committee will outvote the district representatives, yet others are of opinion that the decided expression of the district electors ought to have great weight, and will be much too serious to be thwarted for the sake of the old *régime*. But whatever may be the decision of the committee, it is not unlikely that the opposition to the denominational system will go on increasing in Methodism until its object is decisively attained.—*Times*.

The *Birmingham Daily Post*, in reference to the subject, says:—"We understand that of the delegates already elected, there is a very large majority in favour of Mr. Arthur's motion; as many, we believe, as forty-two out of the total number of sixty-four. Only fourteen distinctly adverse to the motion have been chosen. It is further significant that while some of the fourteen have been elected by narrow majorities, many, if not most, of the forty-two have been chosen by large majorities. These indications plainly show in which direction Methodism tends in regard to the education question."

The *Record* announces that the Rev. P. S. Royston, M.A., at present one of the acting secretaries of the Church Missionary Society, has been appointed to the vacant see of the Mauritius.

THE RICHEST LIVING IN ENGLAND.—At the death of the Rev. Sir Algernon Peyton, Bart., the living at Doddington, which was the richest living in England, having an income of 10,000*l.* a year, was divided into seven parishes. The foundation stones of two of the churches provided by this division of revenues were laid on Thursday at March and Wimblington.

THE LIBERATION SOCIETY IN THE NORTH.—Another batch of public meetings is to be held in Lancashire and Yorkshire next week. At Liverpool, on Monday, Mr. Illingworth, M.P., Mr. Carvell Williams, the Hon. Lyulph Stanley, and Mr. Cox, of Hazlewood, are to speak. The next night, the annual meeting of the Manchester Auxiliary is to be held, and is to be attended by Mr. Illingworth and Mr. Cox. On the same night, Mr. Stanley and Mr. Carvell Williams will attend the annual meeting at Ashton, and Mr. Illingworth, Mr. Carter, M.P., and the Rev. W. Best are to address a meeting at Sheffield.

THE CASE OF FATHER O'KEEFFE.—A motion was made by Mr. Justice Lawson, at a special meeting of the Irish National Education Commissioners on Tuesday, to rescind the resolution striking Father O'Keeffe's name off the list of managers. After an argument lasting, it is said, for two hours, a division took place, when Judge Lawson's motion was negatived by eleven to seven. The seven who voted for the reinstatement of Father O'Keeffe were—The Lord Primate, Judge Lawson, Judge Morris, Mr. Waldron, Mr. Murland, Professor Jellett, and Mr. Morrell. The Judges were divided in this instance—three Roman Catholic judges (Monahan, Piggot, and Fitzgerald) being in favour of the original action of the board in striking off Father O'Keeffe's name; but Mr. Justice Morris, who stood stoutly on the other side, is also a Roman Catholic, as is Mr. Waldron. The Hon. Mr. Preston (who is abroad) was the only commissioner absent.

REVISION OF THE PRAYER-BOOK.—The struggle in the Disestablished Church of Ireland respecting

the revision of the Prayer-book continues marked with great bitterness. The Dublin Synod on Tuesday discussed a resolution in favour of revision, and the division was very remarkable. Of the laity no less than 109 supported the motion, while only eight voted against it. The clergy, as may be expected, were by no means so unanimous, the revisionists numbering forty-eight against thirty-five on the other side.

CLERICAL FRATERNISING.—The other day, at Woolfardisworthy, near Bideford, large placards were carried round bearing the well-known verse, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," and on the strength of this assurance, inviting all, Dissenters as well as Churchmen, to meet in the afternoon at the parish church, "that those who had toiled together in the harvest-field might thank God with one accord, and might afterwards join in breaking of bread and drinking the stingless cup." The appeal was answered by almost every one in the place except the bedridden; many a labourer giving up half a day's work in order to be present. The lessons were read by the two Dissenting ministers—their names deserve recording—Rev. H. Ellis, of Kilkhampton Circuit, and Rev. W. H. Hill. The vicar, Rev. W. Holderness, read prayers and preached. Then came a tea at the vicarage, and addresses by clergymen and Dissenting ministers, followed by an invitation to "come again next week."

DENOMINATIONAL APPROPRIATION OF UNDENOMINATIONAL CHARITIES.—At Chesham, Bucks, on Thursday last, at an inquiry into the local charities, before W. Good, Esq., one of the Charity Commissioners, two or three of the charities were found to have been appropriated by Church-people without any legal claim thereto. In reference to the chief subject of inquiry, the Chesham Almshouse, Mr. J. W. Reading (overseer), said the commissioner had read the deed, which stated that the trustees of the charity should be "twelve honest freeholders"; it seemed that there were no honest Nonconformists, as none of them ever got elected trustees. (Chesham is a town of some 6,000 inhabitants, with four Baptist churches, and a Congregational, and also a Primitive Methodist church.) Mr. Reading and others demurred that none but Church-people were ever admitted to the four almshouses, admission to which was not limited to any denomination. Mr. Nash, a trustee, said when anyone got admitted, none troubled about what denomination they belonged to; if Mr. Reading was a trustee, he would elect someone who went to his chapel. The commissioner stated that the common usage was observed by the trustees of filling up any vacancies which occurred in the trusteeship; and if applied to for that purpose, the Charity Commissioners could cause a new election of trustees of a different composition.

DEFENCE OF THE CHURCH BY MR. HUGHES, M.P.—Mr. Thomas Hughes, M.P., gave an address at Birmingham on Wednesday night on the subject of Disestablishment, which he opposed from the Radical point of view. He accepted the test of the "greatest good (not greatest happiness) of the greatest number," and applying it strictly to the question, "Will disestablishment benefit the greatest number of living Englishmen—is it likely to make them wiser, stronger, more righteous?"—he replied in the negative. He must assume at starting that the great majority of Englishmen still regarded Christianity as, on the whole, a good thing, and then he would put the question to the first working man he met—What possible good would disestablishment do you? In the course of his address Mr. Hughes said:—"You have of late come to the conclusion, and have been urging on your representatives, that a constant water supply is one of the necessities of wholesome living. In this I cordially agree. Now, suppose we had a great system of reservoirs and aqueducts in this island, which had been provided and paid for by munificent persons, or by the State, hundreds of years ago, and which brought a constant supply of water to the door of every cottage in the kingdom. Suppose that this supply was thus offered free of all cost, and that every English citizen was perfectly free to take it or let it alone, as he pleased. What would my friend the working man think of politicians who, in the name of advanced Liberalism, were to say to him, 'This State water supply is a gross breach of sanitary equality; the State has no business to give us water for nothing. The offer demoralises us. Help us to pull down their aqueducts, and build hospitals and schools with the stones. Water which the State supplies for nothing must be bad. There can't be enough fixed air in it. Try our pump!' I think the working man would be likely to answer, when he had looked round the proposal, 'Well, I don't use much water myself, but the women want it, and perhaps the children may get a taste for it. So, on the whole, I will let the old waterworks alone. The stuff seems to have been good enough for my grandfather, and if I don't want it, I needn't take it—at any rate, I don't pay for it. If I seem to want more fixed air in my water I will come and buy my pennyworth at your pump.' Now, just change the word 'water' into 'worship and the ministrations of religion,' and you have the case of the National Church. Here, in England, we have an establishment entirely under the control of the nation, by means of which, what even Messrs. Dale and Crosskey will, I think, allow to be a not objectionable form of Christian worship, all the ministrations of religion are freely offered to every British subject. Since the Toleration Act no British subject has been obliged to use this worship. In our own time every disability has been removed from those who will not use it, or if there be any shadow of disabilities left, these may be easily abolished. Whether we use this worship or let it alone, not a man of us need pay a penny towards its maintenance unless we like. And all this being beyond dispute, I would just ask the working man what he is likely to gain by sweeping away the whole system?"

WHY COMPREHENSION IS IMPOSSIBLE.—In the course of his address to the clergy at Tunbridge last week, the Archbishop of Canterbury said he was not visionary enough to look forward to the time when there would be but one Church and one sect in England, but if the Church of England adhered to its old principles there was every hope that in good time the differences that kept them apart might disappear. If the mission of the Church of England were to join the different bodies, it was a glorious end. He believed that it was appointed to do this. The *Morning Post* does not agree with the Primate, and thinks that the points which divide the Church of England from other churches in East and West are more easily compromised than those which in England separate Church and Dissent. Establishment by law is the first barrier, because, on the one hand, the Church of England does not wish to give it up; and, on the other, Dissenters have loudly proclaimed that they can have nothing to do with the Church till it is given up. The second barrier is Episcopacy and the doctrine of holy orders. Rightly or wrongly, the Church has ever held that Episcopacy is a divinely instituted part of ecclesiastical polity, and, as such, is beyond her power of modification. On the other hand, Dissenters have adhered to the anti-prelate standard as persistently as the Covenanters themselves. The third barrier is the Church's doctrine of the sacraments. The Church's doctrine of outward and visible sign and inward and spiritual grace has no part in Nonconformist theology. In addition to this, the immense gulf between those who approve and those who disapprove the baptism of infants must always be a complete bar to any real unity of thought and action. For all these reasons the *Post* confesses to see no way out of the present divisions amongst religious people. All that can be done is to make the best of things as they are. A mere fusion of parties based upon a confusion of principles would only make things more confounded than ever.

THE CHURCH DEFENCE ASSOCIATION AND MR. GEORGE POTTER.—At a meeting held in the Town Hall, Birmingham, on Thursday evening last, by the Church Defence Association, the Rev J. J. Manley, in the course of his speech, made the following remarks:—

> The Dissenting press, both in London and the provinces, had flooded the whole kingdom with tracts and pamphlets, and printed things innumerable, which crawled upon the face of the country, full of—(a Voice: "Lies")—what they called facts, regarding this question. A friend had anticipated the very word he was afraid to use, but he had hit the nail on the head. They were lies—at least, the majority of them. (Hear, hear) Let him give them one or two instances. Mr. George Potter—("Oh, oh," and hisses)—a gentleman who, he believed, for filthy lucre's sake, as well as having a ready mind, stumped the country on behalf of the Liberation Society, last February, had said at Burton-on-Trent in a lecture that the clergyman of St. Bride's, Fleet-street, London, was in receipt of 2,000*l.* a year, or 80*l.* for each attendance. And the people cried "Shame, shame." "No wonder it was a shame," said Mr. Potter, "for ten millions of money to be subscribed to the Church of England when only one-third of the people attended her services. It was unfair for Parliament to vote such a sum out of the revenue of the country, besides giving to the bishops the privilege to sit in the House of Lords."

To this attack of the rev. gentleman Mr. Potter replied by a letter which appeared in the *Birmingham Post* on Monday last, of which the following is the material portion:—

> To this untruthful and ungentlemanly attack permit me to say:—
>
> Firstly,—That I have never spoken at "Burton-on-Trent" on the question.
>
> Secondly,—That I have never in my life stated "that the vicar of St. Bride's was getting 2,000*l.* a year."
>
> Thirdly,—That I have never said "that Parliament voted 10,000,000*l.* a year to the Church out of the taxes."
>
> Fourthly,—That I indignantly deny "having stumped the country for filthy lucre's sake."
>
> Fifthly,—That these untruths which the Rev. J. J. Manley uttered on Thursday have appeared before, and were broadly and directly contradicted by me at the time. They were falsehoods then, and still remain so.
>
> In conclusion, let me remark that if the other statements made by this rev. and Christian minister in his speech are as incorrect as the above, what credit does he gain, or what honour does he confer on the "noble and sacred cause" which he defends?

Religious and Denominational News.

CASTLE HEDINGHAM.—Interesting public services have been held at the Congregational Chapel, Castle Hedingham, to celebrate the fiftieth year of the Rev. S. Steer's pastorate of that church. The vicar of the parish sent his congratulations. The Rev. W. H. Cole, who succeeds Mr. Steer, handed to him an address, engrossed on vellum and framed, expressive of the esteem and love of the congregation, at the same time begging his acceptance of a cheque for 165*l.*, together with a handsomely-bound Bible from the Sunday-scholars.—Mr. Steer acknowledged the presentation. He said it spoke well for the congregation that they had had but three pastors during 140 years. Mr. Steers preached his farewell sermon on Sunday.

DOUGLAS, ISLE OF MAN.—The Rev. W. Smith, after a very successful ministry of twelve years, has resigned his charge of the Circular-road Congregational Church in Douglas. The cause of Mr. Smith's resignation is a decline of health occasioned by domestic bereavements. The present thriving church was brought into existence by his exertions. On Sunday, Oct. 27, Mr. Smith preached his farewell sermon to a crowded congregation, who deeply regret his departure. On Monday evening following a purse of money was presented to the rev. gentleman, as a token of the esteem and love in which he is held by the congregation. The Rev. W. H. Hyatt, of Manchester, has accepted the pastorate of the Circular-road Church.

GLASGOW.—The proposal to augment the stipends of forty or fifty Independent ministers has been taken up by some Glasgow friends with great spirit. Mr. George Smith, Mr. George Thomson, and Mr. John H. Watt have each promised 100*l.* annually for five years, and, in addition, are giving to the movement the weight of their influence and active effort. Others have contributed smaller sums, but in a similar spirit. The *Congregational Miscellany* reports that a committee to forward the Stipend Fund Movement has been formed in Glasgow, and it advises that a small committee be formed in every large town to co-operate with Glasgow in the undertaking.

THE LATE MR. HENRY ALDEN.—Something more than the mere passing tribute of an obituary notice is due to the memory of our late much-respected fellow-citizen, Mr. Henry Alden, of Cornmarket-street, who for forty years carried on the business of printer, stationer, and bookseller in this city. In the earliest days of the *Oxford Chronicle*, Mr. Alden was its joint publisher with the late Mr. Henry Cooke. A freeman of the city, although never mingling in party politics, he was throughout life a consistent Liberal; and we believe his name was never missing from the poll-book from the time of "taking up his freedom" until the last general election, when confined to his room by illness. As a member of the religious community meeting for worship in the New-road Chapel, for nearly half a century his influence and abilities were conspicuously, although most unassumingly, devoted to its various organisations for evangelistic and benevolent purposes. For many months he had been suffering from a painful disorder, and on the 25th of October he peacefully expired. His mortal remains were conveyed on the 31st ult. to the little chapel at Headington (where for more than forty years he had laboured, first as Sunday-school teacher, and latterly in the occasional conduct of public worship), followed by the members of his own family, his brother-officers of the New-road Church, and the *employés* of his business establishment. On reaching the village, the mournful procession was joined by a considerable number of the residents, the whole company completely filling the chapel, where a deeply-affecting service was held, the Scriptures being read and prayer offered by the Rev. W. Allen, for many years the pastor and personal friend of the deceased. His remains were then committed to the ground.—*Oxford Chronicle.*

SALEM CHAPEL, LEEDS.—On Thursday night the anniversary meeting of Salem Chapel was held in the schoolroom connected with that place of worship. There was a good attendance. The pastor, the Rev. H. Tarrant, presided. Mr. Watson, the secretary of the deacons, presented a statement of the work of the church during the past year. The total number of members on the church book was 293. Never in the history of the chapel was there more unity, concord, love, and harmony, and the disposition to work; but there had, during the year, been no additions to the church from the Sunday-school, which he thought was a subject for grave thought and prayer. Both the day and Sunday schools, and especially the first named, appeared in a very satisfactory state. The debt on the chapel had been extinguished. Mr. Dobson, of Scarborough, gave an animated address. He was followed by the Rev. Dr. Mellor, of Halifax, who was introduced as the "Archbishop of the Nonconformists." Mr. Mellor said he had neither the mitre nor the lawn sleeves, and he could not all at once quite accommodate himself to his archiepiscopal dignity. (Laughter.) Adverting to the great temptations to which young men in Leeds and other large towns are exposed, he said he should like the young men connected with that church to screw up their courage and decide to exert an influence for good upon all their young friends. If they did that, in a couple of years that building would be too small for them; they would want a new place, and if they asked him to open it he would do so. (Applause.) He proceeded, by various illustrations, to urge his audience to increased Christian effort. Mr. W. H. Conyers and Mr. John Andrew also addressed the meeting.

SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.—The annual meetings of this society commenced with a prayer-meeting, held in North-street Chapel, Brighton, on Wednesday, 30th October. On Thursday, 31st October, the business of the day was transacted by the committee and delegates from the churches, in Lewes-road Chapel, and were brought to a close by a public meeting held in Queen-square Congregational Chapel, over which D. Pratt, Esq., presided. The report was presented by the Rev. A. Foyster, one of the secretaries, from which it appeared that during the year eight evangelists had been employed, and a considerable number of small churches in the

county assisted by the funds of the society. Twenty-one chapels and eighteen rooms had been used regularly for religious services: fifteen chapels and six rooms by home missionary ministers, and six chapels and twelve rooms by lay evangelists. Sensible of the difficulty of recording precisely the number of conversions, the committee assured their friends that the spiritual results were never richer than during the past year. In carrying on these operations there had been expended by the county—on home mission stations, 374*l.* 3s. 11d.; on evangelistic account, 390*l.*; for tracts and incidental expenses, 20*l.* 17s.—total, 798*l.* 5s. 11d.; and by the London Home Missionary Society, 255*l.*—total, 1,063*l.* 15s. 11d. Through the praiseworthy efforts of the Rev. J. Stuchbery, B.A., and the generous aid of a few friends, it was reported that all the ministers who were eligible, and who needed to be so provided for, and were in the county when he undertook the work, had been made personal life members of the Pastors' Retiring Fund. The County Association passed the following resolution unanimously:—

That, as the establishment by law of the Episcopal Church in England, and the Presbyterian Church in Scotland, involves a violation of religious equality, deprives those churches of the rights of self-government, imposes on Parliament duties it is incompetent to perform, is injurious to the religious and political interests of the people, and ought no longer to be maintained, this meeting pledges itself to sustain Mr. Edward Miall, M.P. for Bradford, in the effort he is making in the Commons House of Parliament.

LIVERPOOL.—On Friday afternoon the memorial stone of the new central chapel and school, Grove-street, Liverpool, in connection with the United Methodist Free Churches, was laid by Mr. Councillor S. G. Rathbone, in presence of a very large concourse of people. The new buildings will cost altogether about 6,500*l.*, of which 2,500*l.* has already been subscribed. The style of the new building is Lombardic, and there are to be tower, spire, and belfry. Accommodation will be provided on the ground and gallery floors for 900 persons, exclusive of a space for the organ loft. The size of the church is—width, sixty-seven feet by forty-eight feet eight inches inside, and across the transept fifty-four feet five inches wide. In the basement of the building is a large schoolroom, fifty-five feet six inches by forty-eight feet three inches, and across the transept fifty-three feet, and thirteen feet six inches high, lighted by ten large windows. After a hymn had been sung, a portion of Scripture read by the Rev. C. E. Brooks, and an appropriate prayer offered by the Rev. G. H. Thompson, the Rev. S. Macfarlane said the following were the contents of the bottle about to be placed in the cavity of the stone:—Names of trustees and building committee, programme of the day's proceedings, names of architect and contractor, copies of Liverpool papers of that day, circuit plan of ministers, &c. He also read a statistical statement of the United Methodist Free Churches, which would be placed beside the other documents. Mr. Rathbone having duly laid the stone with a silver trowel, purchased by the children of the Sunday-school, delivered an appropriate address, and in conclusion said that though spoken of as belonging to the Established Church, his opinions as to the relations of the English Church to the State and as to many of its doctrines, were such that it was an error to speak of him as being one of its members. ("Hear, hear," and applause.) After the purses and other contributions had been placed on the stone—a donation of 25*l.* being acknowledged from Mr. S. G. Rathbone—and a collection made, the Rev. S. Macfarlane delivered an address on the polity and principles of the United Methodist Free Churches. The interesting proceedings closed with prayer and praise. In the evening a tea-meeting was held in the Welsh Congregational schoolroom, Grove-street, and after tea a public meeting was held in the chapel, when ministers of various denominations addressed the assembly. The total contributions of the day were about 300*l.*

FREE CHURCH OF ENGLAND AT SOUTHAMPTON.—On Tuesday evening, Nov. 5th, the first tea-meeting in connection with St. John's Free Church of England was held at the Philharmonic Rooms, where the congregation are for the present wont to assemble, and was preceded by a sale of work in the afternoon in aid of the church-building fund. A very large number of persons sat down to the social meal, and at the public meeting afterwards held there was a crowded attendance, the rooms, including the galleries, being thoroughly filled. The chair was taken by the pastor of the church, the Rev. H. M. Barnett. Mr. Ruffell, the secretary, read the report, which stated that the machinery had been set in working order for founding a permanent church, where they hoped to enjoy their simple worship, combined with that beautiful liturgy which they as Englishmen and Protestants loved. The Chairman (who, it will be remembered, lately seceded from the Established Church) then spoke of the rapid growth of the movement with which they had associated themselves. Considering what had taken place in connection with Mr. Molyneux and at Winchester the other day, where a clergyman publicly stated his intention of seceding from the Church, must it not be evident that there was a career of prosperity and influence designed for them by their gracious God? The Rev. Dr. Dicksee spoke a few words of warning to them not to be too elated with the brilliant success they had already met with. In relation to the prohibition of their pastor, he said he was glad to find that those in ecclesiastical authority were beginning to learn wisdom. Certain he was that if they had attempted to do that which was threatened, they would have lighted up such a fire as would not very easily have been put out. (Cheers.) He did pray from his very soul that they might learn wisdom—that this cursed Romanism might be taken out of their land. (Cheers.) Alderman Coles wished to express his sympathy with them in that glorious movement inaugurated by a few earnest men in this town, and to assist them in their endeavour to build a church in which to carry on a service with all the purity which belonged to the old-established Church of England. They had been taunted by some that there was no cause for this movement. What? When their churches were transformed into operas; their beautiful services into mere performances by tinselled actors; and their bishops were unable or unwilling to put an end to these fripperies and nonsense? Alderman Furber said he appeared before them not as a member of the Free Church of England, but as one who deeply sympathised with them in their regret at leaving their old places of worship, where they had worshipped in that true Protestant spirit which was or had been the glory of their Church. He saw in that movement safety for the Church; he believed it would so make certain parties reflect that it would stop, at all events, further progress in Ritualistic practices, and would eventually crush them out of the Church. He would express a hope that he should not be called upon to leave the Church of England, but that the friends within would unite with those without, and work together to do away with all these nonsensical practices. (Cheers.) Mr. J. R. Stebbing, J.P., said that although he himself thought it his duty to remain in the Church because within it perhaps they might be able to do some good work in stopping Ritualistic practices, he hailed with all his heart and soul the noble example they had set of injured feelings and outraged consciences by laying the foundation-stone of another Free Church in this country. He would rather be the most bigoted Dissenter that ever lived, than one of those Romanising priests that were driving the people into Dissent. (Cheers.) They, Churchmen and Free Churchmen, had to look to the great Protestant Nonconformist body to help them in the coming fight. (Cheers.) They would want their votes at the hustings, and the faith for which they had contended to give strength to the Nonconformists as well as themselves when the time should come when it should be determined who should have the Church of England. He knew full well there were some priests in the Church of England who said they wanted it disestablished, but he hoped the cry of the sound-hearted Churchmen and Protestant Nonconformists would be, "If the Church of England is to be disestablished to please the Romanising element, it shall be also disendowed—(cheers)—and not one shilling of the money go to support the power of Rome." (More cheers.) Mr. Henry Pond commented strongly upon the action of the bishop of the diocese in finding the time to write three threatening letters to the Rev. H. M. Barnett, and yet not having yet interfered with the practices carried on at different churches in the town. He also referred to his prohibition of certain lectures being given in a church by the Rev. Robert Maguire, the recital of which excited cries of "Shame, shame!" from his audience, and concluded a very powerful address by expressing his belief that no further proceedings would be taken by the bishop against their pastor. The motion having been submitted to the meeting and carried unanimously, Mr. R. E. Harris, one of the churchwardens, proposed a vote of thanks to the various speakers of the evening, and shortly after the proceedings terminated.

Correspondence.

THE *NONCONFORMIST* STATISTICS—STOKE-UPON-TRENT.

To the Editor of the Nonconformist.

SIR,—A correspondent in the *Standard*, signing himself "A Churchman," having called in question the accuracy of the statistics which I furnished to you with regard to the accommodation for public worship provided by the Church of England in the town (not the Parliamentary borough) of Stoke, it is requisite I should say a word or two on the subject.

"A Churchman" says (1) That I have understated by several hundreds the sittings provided by the Established Church; (2) That I have omitted entirely one mission church (Mount Pleasant); and (3) That I have overstated the accommodation provided at the Unitarian Chapel, Longton.

I reply (1) That I took from the *Lichfield Diocesan Calendar* for 1872 the accommodation at the four churches in Stoke, and obtained from one of the best-informed Churchmen in the town the accommodation at the two mission churches which it possesses. If, as 'A Churchman" has the hardihood to say, these figures "bear no resemblance to facts," he must not blame the *Nonconformist*. In reality, although the *Diocesan Calendar* never errs on the side of understatement, I am enabled, from personal knowledge of all the buildings, to say that the information in question is accurate.

(2) To the best of my belief, the Mount Pleasant mission church is in the contiguous district of Fenton, and I have included it in the returns for that district.

(3) The observation with regard to the Unitarian Chapel is one of several criticisms of very minute importance. "A Churchman" says 200 would crowd it; the people who built it say it will hold 300. I adopt their estimate in preference to the conjecture of a person who says, "I am not familiar with the Dissenting places of worship, nor have I the means of testing the figures of the *Nonconformist* relating thereto," excepting in this particular case.

In collecting the statistics for the Parliamentary borough of Stoke, I put myself into communication with more than fifty Churchmen and Dissenters, not one of whom was capable of wilful misrepresentation. In fact, they had no motive to misrepresent, for I took this precaution—until I had actually got the information I wanted, I did not mention in any one case the use to which it was about to be put.

Your obedient servant,
THE ENUMERATOR.

Nov. 9, 1872.

P.S.—To save your readers perplexity, I should add that the table relating to the town of Stoke was one of six from which the aggregate for the Parliamentary borough was compiled, and that, though these six tables have not yet been given in the *Nonconformist*, I was courteously permitted by you to forward copies of them at once to the editor of the *Staffordshire Advertiser*, in which journal they appeared on the 26th of October.

KEATS'S "SONNET TO THE NILE."

To the Editor of the Nonconformist.

SIR,—Will you allow me to correct a slight error in your "Notanda" of this week? Keats's "Sonnet to the Nile" is to be found in the volume of his poems edited by Rossetti, and published a year or two since by Moxon. It is at page 248.

I am, Sir, yours truly,
H. T. HUMPHREYS.

4, Trafalgar-square, Brompton, S.W.;
Nov. 7, 1872.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.

To the Editor of the Nonconformist.

SIR,—Permit me to call the attention of the public by your kindness to the state of the above charity at the present time, the oldest of its kind in England, which was intended for twenty boys. There is now in the schools 370 boys and girls who are well taught and thoroughly trained for domestic and useful service. 400 might be admitted, but for want of funds there are many vacancies, which, for this reason, cannot be filled up, although the governors received forty, being about one-third of all the applicants for admission, at the last election—the highest number ever admitted at one time.

The present greatly increased cost of provisions, clothing, and coals, makes it more than ever difficult to keep the institution in its efficiency, and we have at the present outstanding claims amounting to over 1,000*l.*, nearly all of which was due, and ought to have been paid, last month.

Earnestly entreating help now that it is so much needed, I only add that contributions may be paid to the Treasurer's account, London Joint Stock Bank, or to the undersigned at the office of the charity, when they will be most thankfully acknowledged.

Yours obediently,
JOSEPH SOUL.

Office, 73, Cheapside, E.C.

THE BIRMINGHAM RELIGIOUS STATISTICS.

To the Editor of the Nonconformist.

SIR,—In your Wednesday's issue, after having inserted the letter of the Rev. R. B. Burges, you add a note, in which, after admitting errors to which he directs your attention, you explain that three Nonconformist places of worship "outside the municipal boundary" are included in the returns, assigning as a reason that the gentleman furnishing the Church of England statistics included one church outside the municipal boundary. This explanation is quite incorrect. Being the gentleman referred to, permit me to explain that my return, as drawn up, did not include St. Silas's Church, but was strictly confined within the municipal boundary. When your enumerator called upon me for it, I asked how chapels outside the municipal boundary had been dealt with. He replied that the Baptist Chapel, Six Ways, and the Wesleyan Chapel, Aston Villa, were included in his return; and, because he had included these two, I added one church, St. Silas, it being in the same neighbourhood. You will see, then, that the "boot is on the other leg." St. Silas's Church was added because your enumerator had included two chapels outside the borough, and not, as you state, the two chapels added, because of the inclusion by myself of one church. I have seen the enumerator to-day, who admits this to be a correct statement of the case, and says that he is not responsible for the explanation given by you. But, now, what about the Congregational chapels mentioned? I was led to understand distinctly that beyond the two above referred to, no other chapel outside the municipal boundary would be included. I asked about the particular chapel which it appears has been included, and was told that it would not be included. I acquit your enumerator of any intention to mislead, for he informs me that he did not compile the statistics for the Congregational chapels. Some one else, however, has added this other chapel (Congregational, Moseley-road), which is within a few yards of a large and important church, St. Paul's, Balsall-heath, with 1,300 sittings; and this church is

nearer the borough boundary than the chapel, and is not included in my return. . . .

I remain, Sir, yours truly,
W. H. GREENING.

Birmingham, November 8, 1872.

[Our correspondent sends us the following remarks on this letter:—"There is no practical object to be gained in disputing as to who is responsible for the inclusion in the Birmingham return of the three or four places of worship closely contiguous to the borough boundary. Granting that Mr. Greening's statement is correct, what is most important to observe is that it is acknowledged that an understanding between both sides did exist, and, so far as two chapels and one church are concerned, there is no imputation of any breach of faith. With regard to the third, the Congregational Chapel, there appears to have been a mistake. It was understood that it was to be taken with the others which were included. Mr. Greening says this was not so. We accept his word, and in the revised edition hope the mistake will be rectified. The chapel is not a large one, and does not materially affect the proportionate number of sittings. It is also right to say that there have been several mission stations *omitted* which will go far to maintain the total number of sittings already given, if they do not do so entirely." We have, it will be seen, omitted a sentence in Mr. Greening's letter which, as addressed to *us*, is simply an impertinence.—ED. *Noncon.*]

NATIONAL EDUCATION LEAGUE.

THE PUBLIC MEETING.

There was a crowded attendance at the public meeting of the Education League, at the Town Hall, Birmingham, on the evening of Tuesday, the 5th inst. Mr. Dixon, M.P., presided.

The CHAIRMAN, who was enthusiastically received, commenced the proceedings by sketching what had been done in the matter of educational legislation, and what remained to be done. When the league first sought to stimulate public opinion, and to guide it upon the question, they launched a programme, and said that in their opinion the existing system of education in this country was defective, and that it ought to be national, unsectarian, compulsory, and free. (Applause.) To the whole of that platform they still gave as unfaltering an adhesion as when they first proposed it. (Applause.) They said that, knowing the difficulties the Government would have to encounter if they overlooked these great facts. What had occurred? The Government did disregard their advice, and ever since the Education Act of 1870 was passed they had been undergoing a succession of difficulties arising out of that disregard. Now he altered the form of the phrase which he used before; and he said they should have a national education and they would see that the education would inevitably become secular; they would have compulsory education, and they would see that that education therefore would become free. (Applause.) They had now a decree in the shape of an Act of Parliament, that wherever a school was wanted a school must be provided, and before long there would not be any child in the country without an efficient school within a reasonable distance. They had decreed that compulsion should be permitted where the inhabitants desired it. They had gone further than that; they had said that in Scotland the power to elect school boards and enforce compulsion should exist everywhere. (Applause.) Beyond that, Mr. Forster had promised that at an early period he would bring in a measure for enforcing compulsion all over England. (Applause.) What was wanted now was a sufficiency of efficient schools, compulsory attendance everywhere, and the management of schools to be in the hands of the people. (Applause.) They desired that poverty should be no barrier to education. (Applause.) He urged them not to dwell upon the angry controversies by which they were surrounded, and which, though raised in the name of religion, had but little religion in them. (Cheers.) Let them not be diverted by those controversies from the main object which they, with the League, had in view—the education of the people. They had already much advanced along the road to universal and high-class education; and if only the people would make the question their own, and would not be drawn aside from the main points by the clergy, the Conservative party, and those who believed—in his opinion wrongly—that the League were sacrificing the highest interests of religion, it would not be long before their objects were gained, and the country would become what it ought to have been long ago, a well-educated country. (Cheers.)

Mr. GEORGE DAWSON, who received a hearty greeting, then moved,—

That considering that the Elementary Education Act, 1870, by its omission, fails to secure a national system of education, and, by its requirements and permission, violates the rights of conscience and perpetuates sectarian conflict; this meeting learns with satisfaction that Mr. Dixon has engaged to move in the House of Commons a resolution amending the Act by the repeal of the 25th clause, and by providing for the general election of school boards, and the compulsory attendance of children at school.

He said he would confine his remarks to one or two of the omissions of the Education Act, which deprived it of all just right to be called an Act for the National Education of the English Nation. He took it that to have a national system of education the managers of it must be elected by the people. (Hear, hear.) However convenient it might be to monarchy to have the hereditary principle, in the matter of education they owned no hereditary right of any class of men to be the educators of the nation. They knew no apostolical succession of schoolmasters—(laughter)—they recognised no right of the clergy to demand the education of the nation; and he, for one—and if he were the only one, he should say it belonged to that party in Europe whose determination it was to take the lay education of the laity out of the hands of clergy, parsons, priests, and ministers of every sort and description. (Applause.) As far as the Education Act put the election of school boards into the hands of the ratepayers, so far it might be said to start in the right direction, and to be national. So far as it laid rates for education upon every person who could pay them, it approached to true nationality. In as far as it made those rates compulsory it was a great approach to true nationality, for a nation could not excuse its lazy, selfish, double-chinned and unpatriotic citizens from doing their duty. But when a nation, having elected its school boards, having rated its people, and having made payment of that rate compulsory, began to deal, as in the present case, with the most striped, spotted, and heterogeneous legislation, then the Act of Parliament which contained it was getting away from the broad principles of nationality. For instance, a school board estimated what money would be wanted, and issued a precept for the raising of it, for the school board could not raise the money themselves, but had to trot off to the Town Council—(laughter)—and say, "Please raise the money?" "No," said the Town Council, "we shan't." An amiable compromise had settled the question for a few more weeks, but it would come up again, and with precisely the same result. Now, all the people paying the money, the people elected by them settling how much was wanted; and another set of persons elected by the people settling whether or not they would raise it, the question came, To whom should the money so raised be given for the purpose of being spent? Oh, it was to be given to the denominational schools, to a set of amiable, well-intentioned, zealous men, elected nobody knew by whom—(laughter)—nobody could remember when, and some people could scarcely conjecture wherefore. He had no wish to speak disrespectfully of those committees of schools, otherwise he should speak disrespectfully of one with which he had himself been long connected. Men, however, were not chosen always to manage schools because they had had much schooling themselves, but sometimes because they had much money, and sometimes they put upon school committees men who, conscious of the defects of their own education, were desirous that everyone else should escape those defects. (Laughter.) He should not choose just such men to settle the curriculum of study. But some men were chosen because they were clergymen, others because they were rich, others because they were ornamental; they were all worthy men, but who elected them? The nation—the ratepayers? Not at all; they were self-elected as far as the nation was concerned. They might be the best of men; but to put him (the speaker), chosen a member of the school board by thousands of his fellow-townsmen, to sit there merely to receive money from the ratepayers, and to hand it over to a set of deacons and committee-men, was that nationality? (No.) Were the men on the school board to be elected by the nation in order to raise funds, and the management of these funds to be handed over to a set of irresponsible men? Was he to gather money from the people in order that he might give it over to the teachers of little catechisms or small denominational whims? Never. There was a most egregious violation of nationality, and had it not been for the dinning of those theologians—professional and amateur—the attention of the people would have been called to that monstrous defect of the system rather than to the question of denominational schools. It was a most vital flaw—the nation was to pay, the nation's representatives to say, other representatives to collect, and then lots of nobodies to come in to spend. It was a cardinal defect, and the exact reverse of anything that could be called national. He trusted that the League would give a much more constant and emphatic attention to that point than they had hitherto done. (Applause.) He had not yet found sectarian arithmetic; he knew sectarianism drew its ugliness across history, meddled with geography, and spoiled biography; but arithmetic and mathematics were at present pure. (Laughter.) The grammar of the language could hardly be called sectarian, and a large part of history was taught by all churches and sects. The existing schools agreed in teaching certain things, and they might regard those things as matters which the nation upheld as desirable to be taught, and for which it was justifiable to make the people pay. If, however, they got beyond that into the religious region they could not move without injustice and without violation of conscience. He was glad his friends were coming to see that there was only one thing possible in any system that could truly be called national—namely, that as far as the money was raised by compulsory rate, nothing must be taught with it about which the ratepayers did not agree, or in connection with which there was any violation of conscience. (Applause.) The Education Act, by reason of its sins of omission and commission, did not deserve to be accepted by them except as a mere temporary measure. (Applause.)

Mr. EDWARD JENKINS (author of "Ginx's Baby") seconded the resolution. He said he had from the outset of that movement been a friend and subscriber to the National Education League, and he had from the outset seen that the eventual programme of the League must be the one they had adopted that day. No more dismal history could be written than the history of the Education Act. (Hear, hear.) After referring to the fond anticipations they had entertained, he asked what had been the result of the working of the Act? Out of 50,000 places only a few had school boards. There was inefficient education; incongrous and incomplete working of the Act; bigotry, fanaticism, pious frauds, jealousy, heart-burning, social divisions, and last, and not least, the political disunion of the Liberal party. This was the result. The League were charged with bringing about this state of things. This he denied; he stood there to assert that there did not rest upon his mind—and he might add, on the minds of the gentlemen upon that platform—any guilt in that particular. (Cheers.) Everywhere they heard of the political revolt of the Nonconformists. When he asked himself what this meant, he thought that he was facing a very important question. Were they guilty or were they not guilty of having divided the real Liberal party? What was Liberalism? What were its first principles? Were they not social, religious, and political equality? (Cheers.) And tested by that test, could they say that they had divided the Liberal party? ("No.") Could they not see it was men, supposed to be leaders of the party, and men who had been entrusted with the most sacred work a man could have to perform, who had proved to be traitors? (Cheers.) Those men were the traitors, and they stood there the Liberal party, one and indivisible. (Cheers.) He was sorry to say it, but he believed that the true Liberal party existed at that moment outside the Government and outside the House of Commons; and something would have to be done before they could bring the party *en rapport* with the Government. He would not say what it was, but he knew that they were not properly represented. (Hear, hear.) Mr. Jenkins then contended that the religious difficulty was a wider one than the payment of rates for religious teaching, and that connected with it was the position which the Church of England held as an Established Church. Referring to the agitation which was going on, he said he feared that with many of their opponents it was more a question of ecclesiastical supremacy than ecclesiastical faith. (Hear.) The Bishop of Ely said he would rather have Mahommedanism taught in the country than undenominational theology. ("Shame.") Speaking of the way in which clergymen and others of the Church of England spoke of their ancient privileges, Mr. Jenkins said he was reminded of an anecdote told of two American editors, who were discussing their social position. The one editor said that his ancestors had lived until they were a hundred years of age. The other editor replied, "Then that must have been before the institution of capital punishment." (Loud laughter.) This was the answer he would make to those who referred to the ancient rights of the Church of England. Referring to the question of compulsion, he said he did not see how it was possible for them to have compulsion unless the platform of the League was agreed to. He saw that Mr. Hibbert had suggested that whatever fees were paid for poor children they should be paid by the Boards of Guardians. He could not conceive of any more inefficient executors of such a trust, and he hoped the League would oppose such a proposal tooth and nail. He hoped the League would protest against it from the outset. What they ought to demand was that the ratepayers should have the right of electing certain persons, whom they considered to be peculiarly qualified to discharge the trust, to oversee the education of the poor children and administer the money. (Cheers.)

Mr. HENRY RICHARD, M.P., who was received with loud and continued cheering, supported the resolution. He said the various points in the resolution had been so amply expounded and so ably enforced by the gentlemen who had preceded him that it was unnecessary for him to dwell upon them. He would, therefore, with their permission, advert to another topic, though perhaps in doing so he should be poaching upon the manor of the gentlemen who had to deal with the second resolution. Those gentlemen, however, were possessed of such inexhaustible resources of eloquence that he was sure if he anticipated anything they had to say they would find ample materials with which to entertain and instruct that assembly. (A laugh, and "Hear, hear.") He apprehended that the main difficulty with which they, the men of the League, and those who occupied what was called the Manchester Nonconformist platform, had to contend with arose from this fact—that there were many good men who had persuaded themselves, and were trying to persuade others, that they were entering into a conspiracy against the religion of their countrymen. The system of education which they advocated was branded by those men as godless, infidel, and irreligious. He did not call in question the perfect sincerity of many of those who contended for religious instruction being given in the day-schools of this country. The character of many of them forbids that they should cast the slightest shadow of suspicion upon their sincerity. No doubt their opponents constituted a very mixed multitude, as they charged them with being; and in respect to many of those who had joined in the outcry about irreligion, it might be said that their bitterest enemies could not bring against them the charge that up to that time excess of zeal for religion had been the sin which most easily beset them. (Laughter.) He had listened in the House of Commons and out of the House of Commons to lectures on the value and importance of religion from quarters that had filled him with feelings—well, let him say of plea-

sant surprise—(laughter)—feelings somewhat similar to those which led the Israelites of old to exclaim, "What is this that is come to the son of Kish? Is Saul also among the prophets?" (Laughter.) They ought, perhaps, to be gratified that they had been the means, however incidentally, of developing so much dormant religious enthusiasm. (Laughter.) There was a story told of Dr. Johnson, to the effect that when he sent the last sheet of his dictionary to Mr. Miller, the publisher, the latter, whose patience was quite exhausted, wrote as follows:—"Mr. Miller presents his compliments to Dr. Johnson, and acknowledges the receipt of the last sheet of his dictionary; and thanks God he has done with it." (Laughter.) Dr. Johnson replied thus: "Dr. Johnson's compliments to Mr. Miller, and he is glad to find that he has grace to thank God for anything." (Loud laughter.) So he supposed they ought to be gratified to find men thanking God for anything, thanking God even that they are not as other men are, nor like those infidel Birmingham Leaguers, or those atheistical Manchester Nonconformists. (Laughter.) There were others amongst their opponents whose religion principally consisted in their churchmanship—persons who were something like the prisoner of whom they had heard. When he was committed to gaol for some offence, the chaplain said to him, "What religion are you of, my man?" The prisoner drew himself up and answered indignantly, "Religion, sir! I am of no religion. I belong to the Church of England." (Loud and continued laughter.) There were many men who considered that the effort to obtain a large, a liberal, and a truly national system of education could only be carried out in connection with some direct designs against that unfortunate Church which was always in danger. (Laughter and cheers.) But with all these deductions, it would be unjust not to acknowledge that amongst those who were against them there were many who were moved by genuine anxiety for the religious education of the people, and who felt a real alarm as to the result of the system the League advocated. He honoured those men; he respected their feelings, but he believed they were utterly mistaken; and he should be astonished at the panic they displayed were it not that in looking back at the history of the past he saw how good men had often been moved by similar panics, by which they had been driven to strange courses and to strange expedients. It was quite surprising to observe how little of inherent vitality the Christian religion seemed to possess in the estimation of many of its friends. (Hear.) They always were exclaiming that religion would perish out of the earth unless something was done that was not provided for in its own canons. (Hear.) So far as he knew, Christianity prescribed and allowed no other means for its own preservation and perpetuation save the faith and love and liberality of its own disciples. (Cheers.) But many of its disciples had no faith in it, and they were, therefore, looking constantly for some support which was not only not allowed, but which was strictly forbidden by its spirit and principles. No one doubted that religious instruction was to be given to the children of this country, the question was, where, and how, and by whom. He had faith in the voluntary Christianity of the country, and believed it would not allow the children of the people to grow up without religious instruction. The Bishop of St. David's said it was playing with words to talk about casting the care of religious instruction on an abstraction called voluntary effort; and yet he had lived between thirty and forty years in a country where, if he had only looked around him, he would have found that this abstraction had covered the face of the country with the means of religious instruction out of the poverty of the people, built 3,000 chapels in a hundred years, and filled them with devout and worshipping congregations, and that after the concrete reality called a State Church had utterly failed to do the work. (Cheers.) They believed that Government could not lay its fingers on religion without doing damage to religion itself. This accounted for their feeling with regard to Mr. Forster. He was at least well acquainted with their feelings. Other ministers had ignored their convictions and violated their principles, but they often did this in pure unconsciousness, from incapacity to understand their position. This could not be said of Mr. Forster. He was brought up in the heart of Nonconformity, in the midst of that religious body which more than any other, before any other, and more fully perhaps than any other, recognised the essential principles on which religious equality was founded. And yet what he had said to Nonconformists was, in effect, this—"Yes, I know all about you; I know what you call your principle against Government interfering in religion; I know you have scruples about it; but I mean to walk over your scruples, to make you, if I can, upon this measure, swallow your principles and eat your words." But they did not mean to swallow their principles. (Cheers.) They had been promised an amendment of the Act, but they must not allow dust to be thrown into their eyes; they must not suffer themselves to be deceived and bamboozled by any sleight of hand. If there was an amendment of the Act it must be a genuine amendment. He had no wish to dispossess the Government of office; but he could conceive a greater calamity than that they should be dislodged—(cheers)—and that was, that a Liberal Government should continue in office under false pretences, and so demoralise the House of Commons and the country. (Cheers.)

The resolution was carried unanimously, with cheers.

Sir C. DILKE, Bart., M.P., on rising, received an enthusiastic welcome; the audience rose and waved their hats, and cheers were given, again and again renewed. He said he endorsed all that earlier speakers had said as to the folly of leaving the education policy to be decided at corrupt elections, fought in the name of religion, to the cry of "Beer in our bellies, and the Bible in our schools." (Cheers.) He should speak on the "free school" part of the following resolution, which be proposed:—

That, in order to be satisfactory to the community, and just to all sections of it, a system of national education must provide for the establishment of schools free to all, and for the application of public funds and local rates to the teaching of secular knowledge alone, leaving religious instruction to be given by the churches in their own way and at their own cost.

(Cheers.) The Rev. Dr. Rigg gravely assured the London School Board that the American free schools had had the worst result. But the facts were that four years ago three States of the Union had a system of partial payment of school fees; now, there was not one. Connecticut abolished the system in 1868, Michigan in 1869, and New Jersey in 1872; and it was the universal opinion of Americans who loved their country, that the very foundation of its greatness lay in the free common school. ("Hear, hear," and cheers.) The opposition on principle to free schools fell to the ground when once they admitted the necessity of State aid to education. That necessity had been admitted in this country for forty years. The school fee here was but a small fraction of the whole cost of a child's schooling. When the State bore three-fourths or four-fifths of that cost, what principle was involved in the payment of a quarter or a fifth by the parent, that portion not proportioned in any way to the parent's income? What was it but to substitute an obsolete and exploded poll-tax for the more modern and scientific methods of raising funds? Either the payment by the State was a concession to the poverty of the parent, or it was an admission of the principle that schooling was a public duty. (Hear, hear.) If the former, then why should a widow with 6s. a week (a recent case before the London School Board) pay the same fee as a prosperous beershop-keeper or a thriving blacksmith? But if, as he believed it was, an admission that education was less a matter of private than of public concern, then he would ask them whether the payment by the State did not involve that admission? (Yes.) Dr. Rigg and his friends on the London School Board had said that a man who could not pay a penny a week school fee was a pauper, and should be so declared formally and at once. (Shame.) Why not rather say that a man who could not pay sixpence a week, the whole cost of his child's education, or six times sixpence, the total cost of the schooling of six children, was a pauper, and should be driven into the workhouse at once? Dr. Rigg and his friends shrank from this, but if so, what became of the nonsense of their pauperism argument? It was not a question between paid-for education on the one hand and free schools, but between a universal free school system on the one hand and a wide remission of school fees. (Hear.) Some recommend a third plan—the erection of special free schools for the children of the very poor. But such schools would not be League schools, but schools of a half-penal nature, and they could only be erected in the largest towns; while what was needed was a system truly national, and applicable to the whole land. (Cheers.)

The Rev. J. W. CALDICOTT (Principal of Bristol College), in seconding the motion, said the principles the League had maintained since its formation to the present movement it still believed in, and the members intended to fight their best until they saw in the end those principles accepted as the basis of a free and equal and national system of education. (Applause.) Under the present Act crowds of Catholic children could be swept into Protestant schools, as the bulk of the people were Protestants. Reverse the position, however, and send Protestant children to Roman Catholic schools, and see if the people could not see the mischief then. (Cheers.) A canon of an English cathedral, at a diocesan conference, said that it was a mistake to suppose that the Elementary Education Act forbade the use of any distinct religious formulary in school board schools. He said it was true that the Act forbade the teaching of the catechism, or other religious formularies; but it did not say a word against their being used. When next Mr. Forster assured the House of Commons that not one penny of the public money could go under this Act for the purpose of denominational teaching, he hoped the Birmingham representatives would not forget the fact he had just mentioned. (Cheers.) As a member and subject of the Church of England, he hoped to see her prosper, and to spend the remainder of his life in her service. The policy, however, of forcing the religion of the Church upon people who had that evening been described, he was sure would bring evil upon the Church, and as it was not a straightforward and honest policy, no blessing could ever rest upon it from the God of justice and truth. (Loud applause.)

Mr. R. W. DALE, M.A., rose amidst tremendous cheering to support the motion. He said, after the admirable speech with which the resolution was moved by Sir Charles Dilke—(cheers)—the first part of the resolution needed no further support. Nothing that he, a malignant Nonconformist—(loud cheers and laughter)—could possibly add would emphasise or give force to the remarkable address that they had just heard from Mr. Caldicott, a clergyman of the English Church. (Applause.) He sympathised with and honoured the loyalty Mr. Caldicott has expressed for the Church of which he was a member and minister. Nonconformists could recognise and revere fidelity and courage in the maintenance of forms of doctrinal faith and ecclesiastical policy which they themselves could not accept. (Cheers.) Nothing could so much recommend to them the Church from which they dissented as the kind of honesty on behalf of which Mr. Caldicott had pleaded, as nothing so much repelled them from it as the adverse spirit which was so often manifested in her behalf. (Applause.) He asked ladies and gentlemen at that meeting to remember the great duties and responsibilities which rested upon them in relation to that great question of religion. It was not possible for them to estimate the difficulty of the struggle which Mr. Dixon would have to maintain in the House of Commons in their behalf. He ought to be sustained by the confidence and co-operation of all his constituents. (Applause.) He hoped that the Liberals of Birmingham, before the winter was fairly upon them, would begin to organise for the next general election, so that they would be able to secure for Mr. Dixon and his colleagues a return even more triumphant than they had at the last election. (Loud applause.) Still another duty rested upon them. They had called certain gentlemen of their party to represent them on the school board. He wanted to know if those gentlemen were to be in a minority after the next election? (Loud cries of "No.") Could they fight the confederacy between the clergy and the publicans? (Loud cries of "Yes.") They knew that was the alliance. ("Hear, hear," and cheers.) He asked them to so organise their strength during the winter, as to secure the practical vindication of the principles they professed in the administration of the Education Act in this town. (A Voice: "Teach us the way.") A gentleman said, "Teach us the way." He would do so. There would be ward meetings all over the town during the winter to advocate their principles. Every gentleman in that hall must not only attend those meetings, but endeavour to bring his neighbours to them, in order that their principles might be clearly understood by all. He asked every man and lady in that hall to be willing to canvass for them in the next school board election. Meantime he asked them to defend and to advocate their principles on all occasions. (Cheers.) He hoped they would not, at great meetings like that, cheer the principles of the League, and then speak of them in bated breath and in whispering humbleness when they get outside. It was necessary for them to repeal the slander that the principles of the League were to unchristianise the education of the country. He was there not out of hostility to the Christian religion, but because he believed that the policy to which he was opposed compromised the dignity and impaired the Christian faith. (Applause.) In the midst of the controversies of this troubled age he retained an unshaken faith in the Lord Jesus Christ as the Son of God and the saviour of mankind. (Applause.) It was not he who faltered in relation to Christian truth. It was they who said that the Church was powerless to Christianise the people of England, unless the Church had the support of the revenues which were not consecrated to her by the freewill of her own sons. (Hear, hear.) He believed in the Christian faith with all his heart and soul and strength, and he asked the State to leave the work of religious instruction alone, and to call upon the Churches of the Lord Jesus Christ to take it. (Loud applause, and cries for Mr. Chamberlain to address the meeting.)

Mr. SNOWDON (a working man of Halifax) briefly supported the resolution, which was then put to the meeting and carried with one dissentient. This result was received with loud cheers.

Mr. J. CHAMBERLAIN proposed a vote of thanks to Mr. Dixon for presiding at that meeting. He said, although the members of the League were still reputed irreconcileables, and although they intended to keep talking away until they were victorious, they must not omit to recognise the fact that they had gained a great deal more than they could have hoped for as the result of so short an agitation. They had gained a universal recognition of the advantages and the necessity of education. He exhorted them all to continue their exertions until they had attained the end they had in view. (Loud cheers.)

The motion was carried unanimously, and the chairman having briefly responded, the meeting dispersed.

LONDON SCHOOL BOARD.—At the meeting of the London School Board on Wednesday, the debate upon Mr. Macgregor's proposal to establish small special schools for neglected children in poor localities was continued. The Rev. J. A. Picton's amendment, referring the matter to the School Management Committee, was lost by the casting vote of the chairman. Mr. Lucraft then moved "the previous question," which also was rejected. The discussion was again adjourned, Mr. Macgregor having announced that he would withdraw his resolutions and substitute for them others which would carry out the views of certain amendments which had been proposed. The Rev. B. Waugh moved:—

That a letter be addressed to the Education Department asking whether the board is at liberty to exclude from its estimate of the available accommodation in existing elemen-

tary schools, the vacancies in such of those schools as fail to observe Regulation 1 of Section 7 of the Elementary Education Act, 1870.

The rev. gentleman proposed this because the following notice had been served upon one of the scholars in the Sunday-school attached to his chapel:—"Greenwich.—Girls' National Schools, Parish Church, and St. Mary's. To Mrs. Wood, residing at 4, Chester-street. Take notice, that Isabel Black, a scholar in this school, has this day been suspended by me for attending Maize Hill on Sunday afternoons, and that she will not be re-admitted without the sanction of the committee or the leave of the vicar.—(Signed) E. M. Daffin, Mistress of the School." This, Mr. Waugh urged, was an application of the thumbscrew to children in the matter of education, such as used to be applied to adults in the matter of religion. Dr. Rigg seconded the motion. A discussion ensued, and after a fruitless attempt to induce Mr. Waugh to withdraw, the Church of England members of the board present, however, unanimously condemning the notice complained of, the motion was carried by a large majority.

BIRMINGHAM.—The Birmingham School Board on Wednesday discussed the following resolution moved by Mr. Vince:—"That this board regrets that its chairman should have so far forgotten the responsibilities of his office as to publish reflections on the motives and manners of those over whom he presides, and is of opinion that such conduct is calculated to throw suspicion on his impartiality, and is derogatory to the dignity of the position he occupies." Mr. J. Chamberlain seconded the motion, and Canon O'Sullivan, Mr. Dawson, Mr. J. S. Wright, and Mr. R. W. Dale spoke in its support. The chairman made a defence to the effect that he wrote his pamphlet in a private capacity, with which his chairmanship of the school board had nothing to do. Mr. S. S. Lloyd proposed and Canon Wilkinson seconded an amendment to the effect that the board believed that Mr. Sargant had always maintained the honour and dignity of his office, and the board expressed its unabated confidence in his impartiality. Mr. Vince's resolution was defeated by seven votes to six. The only member of the board absent was Mr. G. Dixon, M.P., who was detained at home by the sudden illness of one of his children.

PENNY SCHOOLS AT LIVERPOOL.—An adjourned meeting of the Liverpool School Board was held on Thursday, to further consider a resolution proposing that a temporary school, constructed of wood or iron, be provided, to be called a "penny school," and to accommodate 500 or 600 children. The requirements of Arab children were discussed, the general opinion being that they should be provided for out of the poor-rates. Ultimately the resolution was carried by 10 to 3.

NOTTINGHAM.—Mr. W. E. Forster on Tuesday received a deputation from Nottingham in opposition to a scheme of the Nottingham school board for building new and expensive schools. The deputation consisted of Mr. Councillor Thompson, Mr. Councillor Bentley, Mr. T. Wood, and others. Mr. Councillor Thompson said they felt that a large amount of money had been expended by voluntary subscription, and that the ratepayers ought not to be burdened by having to build new schools, which must have the effect of emptying the existing ones. He had been a Liberal all his life, and had fought against a Church-rate, but he should also fight against a Nonconformist rate. Mr. Forster said the boards were elected by the most complete and popular suffrage that could be suggested, and the Education Department were bound to consider the school boards so long as they lasted as the representatives of the ratepayers, and consequently they could not listen to representations of a portion of the ratepayers against them. It was quite possible the opinion of Nottingham might have changed, and also that as the deputation had told one story, others might tell another. The time for those who objected to the policy of the board to make themselves heard was at the next board election, but at present they were bound to consider the opinions of Nottingham by its duly appointed local representatives—the school board. He desired it to be understood that without the consent of the department the school board could build as many schools as they thought fit, provided they did not borrow money. It is stated at the last meeting of the school board for this town that there are 2,500 children on the books more than when the board was formed, or an increase of sixteen per cent., exclusive of half-timers. It was decided to build two large schools.

RAGGED SCHOOLS AND THE EDUCATION ACT.—Lord Shaftesbury and the committee of the Lofidon Ragged School Union have issued a circular, in which they say that the anticipation formed by many persons that the new Education Act would render their work superfluous, has not been realised. It is clear, they state, that denominational schools are not likely to do the work of ragged-schools, and as board schools will only undertake secular teaching, the religious, moral, and social work that has always been the primary object of the ragged-school must be continued by it or be abandoned. This latter result they utterly deprecate; and while, therefore, the day-schools they have hitherto conducted will be gradually absorbed by the boards, they have resolved to continue the work of evangelical gospel teaching, and to render support to Christian efforts hitherto unaided by their society, and amongst others, medical missions, ragged churches, labourers' and clothing clubs, blanket loans, and infant nurseries. In its extended sphere of usefulness, the society's designation will be "The Ragged School Union and Society for Aiding Social and Religious Missions to the Poor," and the committee invite the assistance of the public in giving it the means of carrying on its great work.

THE LATE MR. AUGUSTUS SMITH AND NATIONAL EDUCATION.—In a letter to the *Morning Post*, Mr. William Longman, dating from Ashlyns, Great Berkhampstead, calls attention to the advocacy by the "King of the Scilly Islands" as far as forty years ago, of a general system of national education which would include all denominations in this country. Mr. Longman goes on to say:—"The inhabitants of Mr. Smith's native town—Great Berkhamstead—impressed with a sense of the importance of the services he rendered to education, and gratefully remembering that it was he who established the first school for poor children in his parish, have lately held a meeting, at which it was decided to collect funds for a memorial to him of a character consistent with the acts it is destined to commemorate. It is to take the form of annual book prizes, to be called 'The Augustus Smith Prizes,' to the scholars of the national and board schools, and, if sufficient funds are collected, also to give a helping hand to such scholars of those schools as may seem deserving of a higher education. Mr. Frank J. Moore, the well-known and active magistrate of the neighbourhood, has consented to act as treasurer. The project has been well received in the neighbourhood, and it certainly deserves more than local support. It is fitting that Berkhamstead should inaugurate such a movement, as it was the first rural parish that decided to establish a school board."

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent Second B.A. and B.Sc. examinations:—

SECOND B.A. EXAMINATION.—PASS LIST.

FIRST DIVISION.—Frederick Andrews, Flounders College; John Bailey, (A), Regent's Park College; Alfred John Bamford, New College; John Henry Birchenough, University College; Alfred Kemp Brown, private study; Louis Charles Casartelli, St. Cuthbert's College, Ushaw; Francis Coverley Champion, private tuition; Samuel Whitty Chandler, University College and private study; Thomas Cheese, private study; William Edwards, Pontypool and Regent's Park Colleges; Alfred Erlebach, private study; Edmund Brown Ewart, private study; Robert Hake Finch, private study; Henry Formby, St. Cuthbert's College, Ushaw; Firth Garside, private study; George Gates, private study; Benjamin Gooch, private study; Edward Gough, Rotherham College and private study; Frederick Henry Habbet, private study; Robert Hall, private study; James Harwood, Manchester New and University Colleges; Edwin Jackson, Owens College; Owen Jones, Bala College; William Francis Gustavus Larcher, private study; Thomas Frederick Lockyer, New Kingswood School and private study; John Edmondson Manning, Manchester New and University Colleges; Abraham de Mattos Mocatta, University College and private study; Joe Weston Paull, Western College, Plymouth; Edward Hare Pinkerton, St. Peter's School, York, and private study; Walter Preston, Wesley, Sheffield, and University Colleges; Francis Ernest Reed, Flounders College; Charles Ridger, St. John's College, Battersea; Alfred Rosser, St. Mark's College, Chelsea; Thomas Ruddle, private study; John Thomas Sale, University and Regent's Park Colleges; Richard Green Smailes, Wesley College, Sheffield; George Smith, Owens College; Philip Vance Smith, Manchester New and University Colleges; Arthur Hewett Spokes, University College; Frederick Stock, University College; Philip Folliott Scott Stokes, St. Cuthbert's College, Ushaw; Edward Holdsworth Sugden, Owens College; William Summers, Owens College; Robert William Taylor, University College; John Thackray, private study; Arthur Thompson, St. Cuthbert's College, Ushaw; Edward Bewsey Titley, Competitive College, Bath; Peverill Turnbull, private study; Charles Alfred Weber, University College; Arthur Thomas Wilkinson, Wesleyan College, Taunton; Henry Spencer Wilkinson, Owens College; Thomas Goddard Williams, private tuition.

SECOND DIVISION.—George Bennett, University College and private tuition; Patrick Thomas Blackwell, private tuition; William Henry Carter, University College; Christopher Cavanagh, private study; Ernest Cheyne, private study; Hon. Lewis Henry Hugh Clifford, private tuition; William Cook, private study; Joseph Small Cooper, private study; Robert Hammond Cotton, Rawdon College; James Fewings, Queen Elizabeth's Hospital; George Field, private study; Thomas Graham, University College and private study; Richard William Hinton, private study; John (B.) Jackson, private study; Thomas Jones, private study; John Thomas Lewis, private study; Edward Richard Lightwood, New Kingswood School; Peter McDonald, private study; Leonard Abraham Montefiore, University College and private tuition; James Mortimer, University College and University, Edinburgh; John Hugh O'Doherty, St. Mary's, Donnybrook; John Frederick Peto, King's College; Henry Shewbrooks, private study; Henry Wells, New College; Benjamin Winfield, St. Mark's and Owens Colleges; John Withey, private study.

SECOND B.SC. EXAMINATION.—PASS LIST.

FIRST DIVISION.—Edward Albert Butler, B.A., private study; Charles Callaway, M.A., Cheshunt College; John Henry Poynting, Owen's College; Ebenezer Geer Russell, first M.B., Guy's Hospital; Robert Harold Ainsworth Schofield, B.A., Lincoln College, Oxford and Owens.

SECOND DIVISION.—Robert William Atkinson, University College and Royal School of Mines; Thomas Carnelley, Owens College; Alexander Irving, B.A., private study and School of Mines; Henry Elthington Price, private study.

OUR STATISTICAL SUPPLEMENT.

THE two special supplements we have already published, giving details of the religious accommodation in large towns, have been more prominently noticed in the daily press, and generally by the Liberal journals throughout the country, than we had any reason to expect. It is quite unnecessary that we should multiply extracts, but there are one or two expressions of opinion on the subject which indicate that the facts we have been enabled to bring to light are accepted substantially by influential organs of opinion. Thus the *Times*, in an article on the Primate's recent charge, in referring to the Archbishop's desire that efforts should be made to unite the Church of England more closely with "our brethren at home from whom we are estranged," says:—

> How grave and practical this subject is may be appreciated by some statistics recently published on the relative accommodation provided in the great towns of England for spiritual purposes by the various religious communities in this country. It appears, without relying too closely to the figures, that two-thirds of this accommodation is provided by the various Dissenting sects. The vast masses of the English people who are without the fold of the Church offer, in truth, the greatest practical problem with which an archbishop ought to be concerned. The middle way is a very good way if people can be got to walk in it. But what will come to be said of it if, in practice, the vast majority of the people prefer some other way—superstition, enthusiasm, indifference, or active infidelity? A great danger for the Church lurks in the very comprehensiveness which is her boast. The strength of other sects and communions lies in the definiteness and vigour with which they are prepared to face the problems of religious life. It remains to be proved whether the Church of England, without forfeiting the breadth of which she is justly proud, can hold her own in this vigorous struggle of positive creeds. The Archbishop claims for her no less energy in the assertion of positive truth than in the maintenance of open questions. There is no danger of her failing in the latter point; but her best friends may well be anxious about the former.

The *Record* also, which has dealt more fairly with these statistics than any Church organ that has come under our notice, while professing to be able to detect "glaring inaccuracies," and speaking of the fallacy of "the inferences as against the Church of England which the Liberationists deduce from the tables already published," admits that the figures as they stand afford evidence of the activity of all the religious sections of the community which cannot fail to be interesting, and adds:—

> So far as this activity is employed for the dissemination of the Scriptural truth which is held in common by ourselves and the Evangelical denominations of Nonconformists, we can rejoice, even while we deplore the bitter animosity, and we must say the ungodly jealousy, towards the Church of England which accompany and pervade it, in at least two of these great bodies. We neither desire to claim for the Church of England any exclusive privilege in the "gathering of Christ's people out of the midst of this naughty world," nor to cherish a feeling of regret at any measure of success which the Great Head of the Church is pleased of His sovereign grace to grant to the numerous faithful labourers outside the pale of our own ecclesiastical system. We have no wish that they should do less for the salvation of souls, however much we desire that our fellow-Churchmen should do more. . . . But it does not therefore follow that we must cast aside at their bidding such helps and advantages for doing our own work among the people as in God's providence we now possess.

These two quotations—and they might be greatly increased—are signs that the statistics we have published are doing their legitimate work by revealing the real state of things in relation to the religious agencies in our large towns.

It is hardly necessary to say that our returns are strongly contested in Conservative and Church papers—not, however, on the ground that our statements as to the actual number of places of worship and sittings are incorrect or "cooked,"—but, because the relative increase as compared with 1851, does not represent the real state of things. We have already stated in reply to hostile critics that our information relative to the present Church accommodation in Liverpool and Bradford was taken from official Church sources, and that we could not, therefore, be responsible for the fallacious results which followed from a comparison of them with those of 1851. The same difficulty has occurred at Bristol, where the Church is credited with fifty-five places of worship, and 36,670 sittings. The comparison with 1851 shows an increase of thirteen churches, and 4,786 sittings. In a letter to the *Western Daily Press*, Canon Mather claims the increase in the twenty years as being eighteen new churches, and, (allowing for the enlargement of existing churches) 15,044 sittings. This is a great disparity. Now we have reason to believe that our enumerator at Bristol included all the Church accommodation that exists in 1872 (except mission-rooms, which are not in any way reckoned), and the Canon does not challenge the accuracy of that statement. But the data on which our information was based, can easily be ascertained. Meanwhile, it will suffice to quote the remarks of Mr. S. D. Major, in the

same paper. The writer contends that Canon Mather is wholly wrong in his mode of statement, and adds :—

Instead of assuming, as he does, the return of 1851 to be infallible, and then adding on the accommodation provided in the churches since built or enlarged, he should have deducted such amount from the *Nonconformist* statement, and then endeavoured to ascertain the cause of difference between such result and the census return of 1851; especially as it is so well known strenuous efforts were made by not a few individuals to fill their buildings to repletion on the Census Sunday; and there was, moreover, an unavoidable bias rather to over-estimate the accommodation in the different places of worship than otherwise.

From what has been observed above, it will be perceived that the reconciliation of "certain peculiarities" between the figures of 1872 and those of 1851 does not rest with the *Nonconformist*. Nevertheless, it may be as well for the attention of your correspondent to be drawn to one point of his letter. He specially indicates the increased accommodation provided in churches enlarged since 1851, but when he comes to speak of the additional sittings provided by other bodies, he asks, in apparent astonishment, how is it with such comparatively few additional places, there is such a large increase in accommodation? entirely ignoring the fact that the Nonconformists also have not been inactive in enlarging their old buildings, and in erecting new structures in lieu of some of the more ancient.

The Halifax Table contained in our Supplement of last week has brought upon us a number of letters. It will suffice to quote one which we have received from the Secretary of the Halifax district of the Yorkshire Congregational Union :—

The statistics of Halifax (Municipal Borough) given in your last Supplement, are calculated to convey an erroneous impression concerning the increase of accommodation provided by the Congregationalists since 1851; and should I think be supplemented by a note, in any future edition, to the following effect :—"The Congregationalists omitted to make returns in 1851 of accommodation provided at that time for at least 3,000 persons." The actual difference of the amount of accommodation provided in 1851 and 1871 instead of being 5,560 (as would appear from your table) is much nearer 2,000. This makes such a difference in the total, and the inferences which might be drawn therefrom, that special attention should in fairness be called to the fact.

It appears also that the Society of Friends, Unitarians, and Roman Catholics, had places of worship in Halifax in 1851, though they also are not returned in the official Census. We can only repeat that we are not responsible for the shortcomings of that inquiry. We simply asked our agent to furnish details of *present* accommodation. We know that he took much trouble over them, and his return has not been contested. If we had known that there was any reason to doubt the accuracy of the '51 statistics—which were copied in our own office—they would have been sent down for local revision. Of course in any future edition of the Supplement this glaring discrepancy will be corrected.

In the Leicester Table there are one or two inaccuracies, which do not affect the general results, and are not the fault of our careful enumerator in that town. They have been corrected in a late edition of our Supplement.

For the many proofs of disparity which have been laid before us between the official returns of 1851 and our own statistics in 1872, we are unable wholly to account. Probably many places of worship were twenty years ago carelessly included although beyond the municipal limits. And again there must have been many temporary places of worship which have been superseded by permanent structures. If these two causes were in operation to any considerable extent—and we have reason to believe they were to some extent—the discrepancy may be in a measure accounted for without greatly impugning the accuracy of the '51 statistics. It is not, however, incumbent on *us* to solve this difficulty. The comparison we have instituted between the two periods was obviously fair, almost necessary, and of no little importance. If, however, it had never been instituted, our statistics of 1872 would not, so far as we can judge, have been seriously challenged.

(From the *Christian World*.)

The results of the tables already published are so startling that it would be surprising if they were immediately accepted as true. It is possible, no doubt, that errors have crept in, owing to the comparison which is instituted between the statistics of 1851, which, in some instances, may not have been strictly correct. 'If slight inaccuracy there be, it is much more likely to tell for than against the Church. It is hardly possible to overlook an edifice of the kind which the Church generally erects, but the obscure mission-room may easily escape notice, and thus its sittings be omitted from the census. . . . Here, then, is a testimony to the vitality of our Christianity in which all may rejoice—an evidence of the power of the voluntary principle which is peculiarly encouraging to those who have always maintained that the Gospel contains in itself a sufficient power for its own extension, if men would only be satisfied to trust it. It is not necessary for us to remind our readers that whether these new places of worship have been provided for the Established Church or for Nonconformist communities, they have been built by the liberality of Christian men, and both alike are a manifestation of the power of Christian willinghood. . . . Such figures are too significant for their effect to be neutralised by special pleading of any kind. They must be disproved, and that not by any small criticism, but by distinct evidence that they give an untrue view of the state of the case, or they must produce a strong impression on all future discussions relative to the State-Church.

ELECTION OF MAYORS.

The following is a list of the mayors elected on Saturday in the chief boroughs of the kingdom :—

Ashton-under-Lyne	Mr. Frost (L).
Barnsley	Mr. Newman.
Bath	Mr. R. S. Blaine (C).
Boston	Mr. W. H. Bailes (C).
Bridgwater	Mr. J. R. Smith (L).
Brighton	Mr. Jas. Ireland (L).
Batley	Ald. John Jubb.
Beverley	Mr. John Almack.
Bolton	Mr. W. W. Cannon (C).
Bradford	Mr. M. W. Thompson (C).
Bristol	Mr. Hathaway (C).
Birmingham	Mr. Ambrose Biggs (L).
Blackburn	Mr. John Thompson (C).
Burnley	Mr. J. H. Scott (re-elected).
Canterbury	Mr. H. G. Austin (C).
Cambridge	Mr. T. H. Naylor (C).
Carlisle	Mr. C. P. Hardy (C).
Cardiff	Mr. H. Bowen (C).
Colchester	Mr. J. F. Bishop (C).
Coventry	Mr. W. H. Hill (L).
Darlington	Ald. Luck.
Dartmouth	Mr. Mark.
Derby	Mr. Smith (L).
Dewsbury	Mr. John Bates.
Dorchester	Mr. G. Gregory (C).
Dover	Mr. C. R. Morrell (C).
Droitwich	Mr. W. Nutt (C).
Dudley	Ald. S. Rudge (C).
Durham	Mr. Jas. Fowler (L).
Evesham	Mr. A. W. Byrch (C).
Exeter	Mr. J. Collett (C).
Falmouth	Mr. W. Selby (C).
Faversham	Mr. Watson Smith (C).
Gateshead	Mr. Muschamp (C).
Gloucester	Mr. T. Robinson, (L), 3rd time.
Godmanchester	Capt. H. C. Raper.
Grantham	Mr. H. Bell (C).
Great Yarmouth	Mr. C. Wolverton (C).
Halifax	Mr. J. J. Wayman.
Hanley	Mr. E. F. Booley (L).
Hereford	Mr. E. E. Bosley (L).
Huddersfield	Mr. Wright Mellor (L).
Hull	Ald. Jameson (C).
Huntingdon	Mr. Arthur Ashton.
Ipswich	Mr. Ebenezer Goddard (L).
Kendal	Mr. Jas. Thompson.
Kidderminster	Mr. W. Green (L).
Launceston	Mr. John Hender (C).
Leeds	Ald. Oxley (L).
Leicester	Ald. G. Foxton (L).
Leominster	Mr. J. Jackson (C).
Lichfield	Mr. F. Symonds (C), re-elected.
Lincoln	Mr. C. L. Hughes.
Liverpool	Mr. E. Samuelson (C).
Lynn	Mr. J. O. Smetham (C).
Maidstone	Mr. G. Ellis.
Manchester	Ald. Booth (C), re-elected.
Middlesbro'	Mr. Robert Stephenson.
Monmouth	Ald. Rolls.
Morpeth	Mr. F. Brumell.
Newark	Mr. J. P. McGeorge (C).
Newbury	Ald. J. F. Steckman.
Newcastle-on-Tyne	Mr. Richard Cail (L).
Newcastle (Stafford)	Mr. Saml. Hyalop (L).
Newport (Mon.)	Mr. Wyndham Jones (L).
Northampton	Mr. W. Jones (L).
Norwich	Sir S. Bignold (C).
Nottingham	Mr. W. Foster (L).
Oldham	Mr. W. Wrigley (L).
Oswestry	Mr. John Jones.
Oxford	Mr. R. Pike (L).
Penryn	Mr. John Reed Rowe (C).
Penzance	Ald. H. C. Yorke.
Plymouth	Mr. J. Kelly.
Pontefract	Mr. Wm. Mathers.
Poole	Horatio Hamilton.
Portsmouth	Mr. R. E. Davies (L).
Preston	Mr. M. Myers (C).
Ramsey	Mr. W. O. Purchas.
Reading	Mr. H. Bilson Blankcreef.
Richmond	Mr. C. Other.
Ripon	Ald. Kearsley (L).
Rochdale	Mr. W. T. Shawcross (L).
Rochester	Mr. C. R. Foord.
Ryde	Mr. T. Leach (C).
Salford	Mr. Barlow, re-elected.
Scarbro	Mr. Joseph Williamson.
Sheffield	Ald. Fairburn.
Shrewsbury	Mr. J. Doxdale (3rd time).
Southampton	Mr. W. Hickman (L).
Southport	Mr. S. Swire (L).
South Shields	Mr. Glover (L).
Stalybridge	Mr. Bates (C).
Stamford	Mr. Horace Wright (C).
Stockton-on-Tees	Mr. G. Lockwood.
Sunderland	Mr. McKenzie (L).
Swansea	Mr. Thos. Fould.
Tamworth	Mr. Bradbury (L).
Torrington	Mr. N. Chapple (L).
Truro	Mr. E. G. Heard (C).
Tynemouth	Mr. C. A. Adamson (C).
Wakefield	Mr. J. W. Haigh (C).
Walsall	Mr. Rowland Bromhill (L).
Warwick	Lieut.-Col. Greenway (L).
Welshpool	Mr. D. P. Owen.
Wells	Mr. M. Dore, re-elected.
West Hartlepool	Mr. Robert Brewis (L).
Weymouth	Mr. James Robertson (L).
Winchester	Mr. H. F. Morestead (L).
Wisbeach	Ald. Fold (C).
Windsor	Ald. H. S. Cantrill.
Wigan	Mr. Eckersley, re-elected.
Wolverhampton	Mr. Isaac Jenks (L).
Worcester	Mr. E. Wall.
Wrexham	Mr. J. C. Owen (C).
Yarmouth	Mr. C. Wolferton (C).
Yeovil	Mr. Elias Whitby.
York	Mr. H. Steward (L), Lord Mayor.

A Close Contest.—More than the ordinary amount of interest attended the choice of the Mayor of Margate, Dr. Chambers (Roman Catholic and Conservative), who has been in office for two years, having offered himself for re-election. He was opposed by Alderman Pickering (Churchman and Liberal). All the members of the Council were present, and each candidate received eight votes. Dr. Chambers secured his election by his own casting vote.

Oldham: The New Mayor Insulted.—The new Mayor of Oldham (Mr. William Wrigley) on Sunday broke through the custom of the new mayors attending the Established Church on the first Sunday after election. In returning thanks on Saturday for his appointment, the mayor said that during his whole public life he had been in favour of the principle that the State and religion should not be connected with each other by legislative enactment or endowment; and if he should go to church he would be giving the lie to the convictions of a lifetime. He should go as he usually went to that unpretending place of worship, the Unitarian Church in Lord-street. He asked no one to join him in going; but if any fellow-townsmen chose to come, he and his fellow-worshippers would be pleased. According to this announcement, which gave great dissatisfaction to the Church-people in the borough, Mr. Wrigley on Sunday attended the Unitarian church. He was not accompanied by any of his brother members of the Council or by any of the town officials. The ex-mayor (Alderman Crompton), Alderman Bickerton, Councillors Buckley, Travis, S. Crompton, and A. Mellor, and the town clerk, had nearly all entered the chapel, one by one, before Mr. Wrigley arrived. When the service was over a large crowd had assembled in front of the building, including many well-known roughs in St. Mary's Ward. They mobbed a cab containing the members of Mr. Wrigley's family, and Mr. Wrigley on coming out of the church was hooted. The crowd followed Mr. Wrigley for about three-quarters of a mile in the direction of his residence.

Another Liberal Victory at Bradford.—In our last we briefly mentioned the overwhelming defeat of the Conservatives at the Bradford municipal elections. They have sustained yet another. On Friday there was an election in the Little Horton Ward, Bradford, to supply a vacancy occasioned in the representation of the ward by the elevation of Mr. Thompson, the present Mayor, to the aldermanic bench. The *bond fide* candidates were Mr. Abraham Mitchell (Liberal), and Mr. John Rhodes Cordingley (Conservative); but the Conservatives having thought fit to nominate three more Liberals, the Liberals retorted by nominating three Conservatives, including two other gentlemen of the name of Cordingley. Each side put out their full strength, and the result was that Mr. Mitchell was returned by a majority of 607 votes over his opponent. While the contest was proceeding the Conservatives issued a circular stating that "the result of these elections will have a most important effect upon the next Parliamentary election"; but, that "if the Radicals succeed this time, Mr. Miall's re-election may be considered certain!" "How will their prophetic hearts (says the *Bradford Observer*) beat now, with the overwhelming defeat of yesterday to add to their distressing losses of the 1st? Mr. J. R. Cordingley, and the two other Cordingleys to assist him, could not succeed in carrying the victory for the Conservatives. Surely, they will, after being shown that in the political battle they are simply 'nowhere,' be persuaded into openly accepting their true position. If they will do this they may in their capacity as citizens help to promote the general welfare of the town in a much better way than in turning the Council Chamber into the arena of political strife."

A Taste for Beauty.—An excellent idea is being carried out in Manchester. The school children have hyacinth bulbs given them to grow, and nourish, and attend to. Prizes will be given to the best spike of bloom in due season. Bulbs are plentiful, but taste is scarce. One can hardly find a better mode to utilise the one and improve the other.—*Court Journal*.

The Gains of a Songstress.—Adelina Patti was to make her first appearance this season in Moscow late in October, remaining there until the end of November, when she will honour St. Petersburg with her presence. For the four months which she passes in Russia the *marquise* will receive no less than 10,000*l*. for two performances every week. Should any extra performance be given, she will receive 320*l*. for each such performance. Should the lady become ill she is still to be paid.

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THE *NONCONFORMIST* SUPPLEMENTS.

STATISTICS OF RELIGIOUS ACCOMMODATION IN OUR LARGE TOWNS.

Special Supplements were given with the *Nonconformist* of October 23rd and November 6th. The first contained details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the cities and boroughs of England and Wales with a population exceeding 100,000—fourteen in number. The second gave similar statistics relative to the towns with a population of over 50,000 and under 100,000—twenty in number.

The next Supplement of the *Nonconformist* will appear (if possible), on WEDNESDAY, December 4th; and the final Supplement on the subject with the first number for the New Year. The two together will deal with towns which have a population of over 20,000 and under 50,000, and the last will contain a review of the entire tabular information.

*** The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

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The Nonconformist.

WEDNESDAY, NOVEMBER 13, 1872.

SUMMARY.

LORD MAYOR'S Day passed off on Saturday last with more than ordinary *éclât*. The weather for a wonder was exceptionally fine, and the crowds to see the show were very great. Sir Sydney Waterlow, the new occupant of the Mansion House, is as popular as he is well known for his philanthropic labours, especially in connection with the dwellings of the poor, and his reception was remarkably cordial. At the Guildhall banquet in the evening the Prime Minister, owing to his need of rest, could not be present, but Ministers were well represented. Lord Chancellor Selborne, who met with a specially hearty welcome from the Lord Mayor's guests, eulogised the House of Lords, over which he will soon preside. Mr. Goschen vigorously defended the Admiralty against recent charges of neglecting to construct the best ships of war. Earl Granville vindicated the Geneva award, and with some considerable qualifications the arbitration principle, and strove to create a favourable impression in favour of the new commercial treaty with France, which has now been formally signed. Mr. Lowe's main theme was the danger of the House of Commons usurping the functions of the Executive. These several speeches were very vague as to the future policy of the Government, perhaps because the Cabinet has not yet seriously deliberated on their measures for next session.

Once more the French National Assembly is in session, and to-day President Thiers will deliver his message. He will be able to announce that two more departments have been evacuated by the German forces, and that the remainder of the indemnity which will entirely free the country from foreign occupation is already provided for. Of course the new treaty with England, which gives France some fiscal advantages, will be adverted to, as well as the suggested Constitutional reforms. All kinds of organic changes have been recently discussed out-of-doors, but every section in the Chamber shrinks from bringing forward any definite scheme, and all—the Left Centre especially—are content to leave the question in the hands of the Government. M. Thiers and his ministers will probably defer their Constitutional proposals till the budget and the scheme of army reorganisation have been finally disposed of.

Yesterday the Prussian Diet was reopened by a speech from the Throne, in which His Majesty without circumlocution stated that the principal business of the session is to be the reorganisation of the local administration. The bill recently rejected by the Upper Chamber will contain some modifications, and according to the declaration of the royal speech, "the Government is firmly resolved to carry the important measure by availing itself of all constitutional means at its disposal." There are some signs that the Lords will shrink from the conflict to which they are challenged—one of which is the election of Count Stolberg, a Government supporter, to the position of president of their assembly. It has been assumed that Prince Bismarck, being in retirement at Varzin during this crisis, is rather against these county reforms which will so considerably curtail the privileges of the local aristocracy. He has, however, suddenly and with characteristic boldness expressed his opinions, not so much on the immediate question before the country, as in favour of a complete reorganisation of the Upper House. The Prince has yet to carry a civil marriage bill and other measures which will restrict the power of the clergy, and the main obstacle to these reforms are the Lords who keep us a covert alliance with the Ultramontanes, and the High Protestants, who object to further ecclesiastical changes. There is no doubt that a number of new peers will be soon created, but whether Prince Bismarck's organic reforms will be at once introduced seems to depend on the temper of the Upper Chamber, which is already considerably changed. Nothing could more clearly indicate the resolute spirit of Prince Bismarck and his colleagues than the appointment of Professor Hermann, a Liberal theologian, to be President of the Supreme Consistory of the Established Church; and of Professor Schulte of Prague, the President of the late Old Catholic Congress, to the position of Professor of Canon Law at Bonn.

THE FIRE AT BOSTON.

TIDINGS of a great disaster reach us through the Atlantic Cable from the city of Boston. An area of about a hundred acres in the heart of the city, comprising, for the most part, that portion of it in which its business is transacted, has been swept utterly clean by fire. The calamity greatly resembles the memorable conflagration at Chicago. There was, indeed, at the commencement of the fire a somewhat lengthened interval, during which the destructive element might, in ordinary circumstances, have been kept well under control. But the atmosphere, which was calm and still at the time when the fire broke out, was very soon afterwards agitated into a strong gale. Owing to the prevailing disease among horses, there was very insufficient horse-power to bring up engines. Even these unfortunate incidents, however, do not wholly explain the rapid progress and the vast extent of the catastrophe. Unlike Chicago, the streets of Boston which have suffered most from the devouring element were not paved with wood, and there were but few wooden structures within the area traversed by the flames to furnish them with fuel. Most of the houses, and the finest business blocks, now in ruins, were built of stone, either granite or Ohio limestone, and were characterised by great solidity. At first sight, it seems extraordinary that such edifices, block after block, should go down before the action of a common street fire. Yet, possibly—we think we may venture to say probably—the phenomenon may be accounted for as the natural result of the circumstances which surrounded it, and, consequently, need excite no panic amongst those who are not, or need not be, exposed to the conditions which so largely helped to bring about the terrible conflagration at Boston.

British sympathy will, no doubt, be acutely touched by this terrible event. Of course, the loss of life, which, on the whole, must have been very considerable—much more considerable, we fear, than the rough estimate of it given in the first instance—and the deplorable destruction of property, valued by some at twenty millions sterling, by others at double that amount, but which as yet must be set down as incalculable simply for want of trustworthy data from which to collect the figures—have excited deep commiseration, not in this country only, but throughout all parts of the civilised world. But, in England, we confess to being moved to special sadness on account of other, and, perhaps, more sentimental considerations. The city of Boston itself has taken hold of our hearts by many ties of tender association. As compared with Chicago, for instance, it has upon it the stains and memorials and symbols of antiquity. Its history goes back sufficiently far into the remote past to render it venerable in our eyes. It was the scene of those events which initiated American independence. It has always been the centre of literary eminence in the State, and it links with itself the names of their foremost citizens. Very many of us are familiar with the English air of that city from personal recollections; many more of us know it well from the vivid descriptions of its chief features scattered up and down in the pages of literature. We look upon the place as, in some sense, our own. We take a pride in it as such. We are interested in its healthy growth. We are deeply affected by its misfortunes. To witness the ravages of such a frightful disaster, though as yet we have only that cognisance of them which a telegraphic summary can give us, casts a gloom over our minds, and disposes us to pour out our lamentations into the ear of the sufferer, too heedless of the consideration that, for the present at least, her thoughts and feelings and will are so entirely preoccupied by the sufferings and duties of the day as to render her insensible to the manifestation of condolence on the part of others.

But now, as to the way in which such fires as that at Boston may be accounted for. It may almost be taken for granted that nothing can stand before the power of flame when it is allowed to collect itself into a sufficiently compact, extensive, and active body. Stone and iron are swept before it with as much ease as wood and paper. The power of resistance, however great, usually succumbs beneath an unrestrained power of attack. Buildings deemed fireproof are crumpled up and consumed by a given intensity of heat, with as little difficulty as those which are built of the most combustible materials. The fiery element must be successfully contended with, if at all, near its source, or it acquires an over-mastering strength. We believe it is admitted that the fire at Boston grew to its vast extent and tremendous fierceness through mismanagement. No doubt, some allowance must be made for the prevailing prostration of horseflesh by influenza, and for the gale which arose after the fire had commenced. But it would seem to be surmised on the spot that the fire got head owing principally to the inefficiency and disorganisation of those city authorities on whom the responsibility rested of making and preserving the due preparation for such an emergency. An old fisherman with whom we got into frequent converse last summer, was wont to observe, *apropos* of boat accidents, that there are two ways of guarding against them—one by taking care that every available precaution has been fully observed, and the other by partially and negligently doing it, and saying, respecting the unfinished work, "Oh, it's near enough. It'll do." Our American kinsmen, perhaps, are somewhat more prone than others to risk their chance of consequences, where a vigorous and persistent attention to details becomes irksome. But this is not all. Unfortunately, across the Atlantic, municipal negligence frequently results from political corruption. It is said—we know not with what truth—that Boston has followed, though at a very unequal

pace, the bad example of the City of New York in the administration of her municipal affairs, and that grave responsibilities have been committed to hosts of officials whose competency to discharge them has never been reckoned among their qualifications. If so, the fire at Boston may be easily accounted for. Perhaps, no calamity that can happen to a populous and crowded place (save, indeed, the capture of a town by storm), requires greater skill, resource and promptitude in combining and organising resistance to its progress, than a vast conflagration. The less efficient the forces are that cope with it, the more irresistible becomes its strength, and so it marches from triumph to triumph with a rapidity and ease which baffle all attempts to check it.

But we forget ourselves. It is not in presence of so overwhelming a catastrophe that we should moralise on the importance of vigilant and upright municipal administration. Our countrymen, we trust, will hasten to extend their sympathy, and, so far as it may be welcome, substantial relief, with promptitude and cordiality; and when progress has been made towards recovery, a word or two of earnest suggestion and encouragement in the direction we have named will not fall to the ground as obtrusive advice.

THE PROGRAMME OF THE NATIONAL EDUCATION LEAGUE.

THE annual meeting of the National Education League, which took place last week at Birmingham, may almost be said to have opened a new phase in the education controversy. The resolutions which were sanctioned by the meeting were adopted by the Executive Committee at the beginning of the year, and really constitute a permanent modification of the policy of the League. As the chairman pointed out in his very admirable speech, the League when originally formed was entirely an educational association, but it has now assumed a political and semi-religious character in consequence of the tactics of its opponents. Probably the policy forced upon its friends, and the gradual awakening of the mind of the Nonconformist community to the inevitable character of State religion in education, has had something to do with the change. The National Education League now represents a definite educational policy; and on its ecclesiastical side, and in relation to the whole question of religious education, that policy is identical with that of the Nonconformist body. The League was at first afraid of its own principles. Like the great body of Nonconformists it hesitated to declare for the separation of things religious from things secular in National Education; went in for unsectarian schools without defining what unsectarianism meant; and failed to see that the teaching of religion in national schools and by the national schoolmaster was a new union of Church and State. With the natural reluctance which every religious man feels to dissociate religion from education, even momentarily and in appearance, there was a little also of that old unfaith in the vigour and zeal of Christian willinghood which fears to leave religion to its own inherent vitality and power. But the whole of the Nonconformists have awakened to the folly of expecting that any neutral religion can be taught on neutral ground, and to the absurdity of trusting religious education to any other agencies than religious men and religious organisations. The League has therefore only followed the general movement. How general that movement is among all classes of Nonconformists is shown by the remarkable facts as to the position of the question in the Wesleyan body, which will be found stated in another column. The Conference referred the whole subject to a special committee. Of this committee a large proportion were to be elected by the people. The elections took place at the financial district meetings in September, and more than two-thirds of the members thus elected are in favour of giving up the denominational system, and putting the schools under the school boards! Should the Wesleyan body resolve on this policy, the programme of the League will help them. The League proposes that such schools should be received, subject only to the condition that during the regular school hours they shall belong to the board, but out of school hours shall revert to the denomination for denominational use. In this way the denominational schools now in the hands of Nonconformists may easily pass over to the National and School Board system, and the object of both parties be attained.

There are two main points in the League programme which will probably be regarded with very unequal interest by the public. The League still adheres to its proposal that all schools should be free schools. It adheres to it, however, rather as a point of honour than a matter to be really urged as a policy. Logically the League is right. If schools are supported by public money they should be public schools, and should be open on equal terms to all. School fees are a tax on large families, and their effect is to make a man pay most who has least to pay it with. But the same might be said of everything; and were the denominational character of the National schools superseded, the chief objection to giving help to poor men by the payment or the remission of fees would be removed. But apart from this objection there is the practical difficulty that free schools have never yet been acclimatised in England. They belong to a society organised on principles of social equality; and English society is pervaded by the principle of caste. The poor have this caste feeling quite as much as the rich. They associate free school and charity boys; and even if that association were overcome a well-to-do working man would strongly object to sending his family to a school where they would meet with the less cleanly and less polished children of a more dependent class. The caste feeling is always indefensible; but it exists, and to ignore it is not statesmanship. Moreover the League must feel that the proposal to make the schools free schools has fallen flat. It excites no feeling or interest. It lies outside the range of the real discussion. Years hence, when the educational machinery is complete, when we have a school board and a school board school in every district, the effort may be made to throw open the doors and give every child an education for nothing; but at this moment the proposal complicates the problem and is before its time.

The other point is almost as generally conceded as the former is generally resisted. We believe that Mr. Forster contemplates the necessity of making compulsion universal, and perceives that it can only be enforced by making school boards universal. The League, of course, advocates the same plan; but we fear that Mr. Forster and the League are as far as ever from meaning the same thing. Universal compulsion by universal school boards must be supplemented by universal provision of schools to which children may justly be compelled to go. At this moment there is a stir in Greenwich which shows what will happen all over the country. The borough has a large number of denominational schools which do not receive State assistance, and virtually have no Conscience Clause; large numbers of the people do not wish to send their children to such schools; yet the London School Board, because these schools are recognised as "efficient" by the Education Department, is applying compulsion and driving them in. Here we have at once a new form of religious persecution. The school board becomes an instrument for forcing the children of Dissenters into Church schools; and in theory, at least, has no option. If we have universal compulsion, the same thing will happen all over the country. In nearly every parish the clerical school has provided sufficient accommodation for all the children of the parish. If a school board were elected, it would not be allowed to build another school: all it would have to do would be to pass bye-laws to enforce attendance at the Church school; and, under the 25th Clause of the Act, it might lay rates to pay the fees of those who could not pay themselves. From this dilemma there is literally no escape except the proposal of the League, as explained in Mr. Chamberlain's able speech. If in all these districts the school, for day-school purposes—that is, for the literary or secular side of the education—were put under the control of the board, all children might be compelled to attend, and fees remitted in the case of those who could not afford to pay them. As soon as the day's schooling was over the school would return to the denomination to which it belonged, and voluntary teachers would give to children whose parents wished it denominational teaching. At the Wesleyan, the Independent, or the Baptist chapel the same thing would be done. The minister or some pious members of the church would gather the children of the congregation round him, with such other children as might be sent by the voluntary choice of their parents, and would give the religious teaching. In this way the State would do its part of giving secular or literary instruction, and the churches would do theirs in giving religious teaching. The educational field would thus be legitimately divided, and the full culture of both its parts perfectly ensured.

Mr. Chamberlain spoke of this proposal—which is substantially that of the Manchester Conference in January—as a compromise. It is a compromise, because the buildings—erected in great part by national money, and supported by national funds—are left in denominational hands. There are other methods of solving the difficulty. There is that of declaring that all schools built by public money are public property; there is the simpler one of leaving them in the hands of the present trustees, to be continued, if they choose, as denominational schools, but cutting off at once the Government inspection and the Government grant, and treating them as mere private venture schools. We should be sorry to see either of these courses taken, but one of them certainly will in the end be adopted, if the compromise proposed by the League is refused. We hope, however, that should Mr. Forster take up the cry of universal compulsion, he will be strongly and successfully resisted, unless some means for universally providing undenominational schools are found. The advocates of universal school boards must not allow themselves to be hoist with their own petard; as they assuredly will be if they allow school boards to be in any case dissociated from board schools. The two things must go together. A school board in every parish must mean a board school in every parish; universal compulsion must mean universal schools, to which all sects may fairly be compelled to send their children. We must not have popular bodies elected merely to do the unpopular work of compelling attendance at sectarian schools. The point is an urgent one. We commend it to the very serious consideration of the friends of religious freedom in all denominations; and we do so with the confidence that the eventual result will be the adoption by them all of the entire severance in education, as in religion of the things of Cæsar from the things of God.

THE RE-ELECTION OF GENERAL GRANT.

ALTHOUGH the event which heads this article is for the time overshadowed by the unspeakable calamity which has befallen the chief historic city of the Union; and although, therefore, our thoughts and sympathies are naturally attracted towards the hundreds of thousands who have been reduced to beggary or made homeless in the capital of New England, yet we cannot allow the Presidential election to pass by without comment. So far as human arrangement is concerned the destinies of the United States are fixed for the next four years. It has long been the fashion in England to depreciate the intellectual and moral calibre of American Presidents; but while the criticism may be as just as it is certainly unsparing, it is hardly applicable to those chief magistrates who have enjoyed the honour of re-election. A singularly weak part of Mr. Greeley's programme was that which sought to disqualify a President for a second term of office; for this distinction has never yet been conferred upon either a mediocrity or a political adventurer. From Washington to Lincoln only five Presidents were re-elected by the suffages of their fellow citizens, and the name of each one of them is that of a statesman whose fame will ever be precious in the annals of the Republic. No one will venture to deny that General Grant is entitled to rank in the same category. Whatever may have been his personal faults during his administration of affairs, it was his transcendent privilege to save his country from ruin. It is true that some one else might have performed this service if he had not been the chosen of fortune, but we have nothing to do with speculations of this kind. It is enough to know that General Grant was the conqueror of Richmond, and that but for his dogged and almost superhuman persistence, the Civil War might have been indefinitely prolonged. So far, therefore, as his re-election expresses that sentiment of gratitude which should always influence States as well as individuals, the American people have done right in again choosing him to be their standard-bearer.

But a great deal more was involved in the late contest than any mere personal question as between General Grant and Mr. Horace Greeley. We have never joined with those who sneered at the personal character or claims of the editor of the *New York Tribune*. It is easy enough to call a man vain and eccentric, or to dub him the "white-coated philosopher," but fair critics—and especially critics who, writing at a distance of three thousand miles, ought to be dispassionate—should not forget that long before General Grant was on the scene, Mr. Greeley was helping to create that moral opinion without which the Union could never have been restored on the basis of impartial freedom. His "record"—to use the American phrase—amply entitled him to aspire to the dignities of the White House; and although he is a defeated candidate, he, individually, sustains no dis-

honour by the defeat. He suffers for the offences of others, not for his own. Chosen by a justly disaffected section of the Republican party, his candidature was also espoused by those Democrats both in the North and in the South who were anxious to secure the rejection of Ulysses Grant at all costs and by any means. Rightly or wrongly, they counted upon sharing the spoils of office with Mr. Greeley and his friends. From this point of view nothing could exceed the gravity of the situation. The struggle ceased to be one between rival chiefs of the same family, and became instead a renewal of the civil war through the agency of the ballot box. At all events, the loyal Americans became deeply apprehensive that the election of Mr. Greeley would involve the reascendancy of the old Southern party in the national councils. Every prudent, every patriotic feeling instinctively recoiled from the prospect, however remote. General Grant owes the greatness of his majority to the conviction that his defeat would have imperilled his own greatest achievements. The vast majorities which he obtained in Pennsylvania and New York, as well as in the New England States generally, show how completely the merchants and manufacturers of the North identified themselves with his fortunes; but the most remarkable fact of all is the vote of the South itself. Mr. Greeley's chief strength lay in three of the Border States, those States which during the war were always oscillating like a pendulum from one side to the other. The bulk of the Southern States, however, voted for Grant by large majorities. The negroes, with that instinct of gratitude which is so characteristic of the race, may be said to have plumped for the man whom they regard as the Israelites regarded Moses. Not all the wiles of the Southern Democracy could induce them to turn their backs upon the leader to whom they owe political as well as personal enfranchisement. They knew little of Mr. Greeley, but they knew that General Grant had broken their fetters, and that he had the confidence and goodwill of the two men who next to him and Abraham Lincoln had done the most for them—Garrison and Phillips. The negroes could not be expected to enter into fine political distinctions between Grantites and anti-Grantites; but they had an intuitive perception of what was due from them to their benefactor, and in acting upon this rude sense of right, and of the fitness of things, they vindicated their own claim to that equality of citizenship which has been secured to them by the fifteenth amendment of the Constitution.

The election of President Grant is a deliberate ratification of the policy by which he has sought to close up the breach with England. We have reason to know that at the most critical stage of the Presidential campaign it was represented to General Grant by the most influential organs of public opinion that if he did not abandon the indirect claims his chances of re-election would be seriously endangered. The President cheerfully acquiesced in this view; but the fact that it was pressed upon and accepted by him at such a moment justifies the belief that everything like Anglophobia will be eliminated from his councils. The Alabama question is settled, and the paltry San Juan dispute is set at rest; while the adjustment of the Canadian Fisheries controversy has prepared the way for the revival of a reciprocity treaty with Canada. Fenianism has received a mortal wound, and although its hateful Trans-Atlantic emissaries will continue to fume and splutter, they are now powerless for evil. What then is there to prevent the conclusion of an unwritten treaty of alliance and friendship between England and the United States? On the East Coast of Africa and in Cuba they may unite in a crusade against men-stealers, and thus ensure the overthrow of slavery in its last strongholds. There is indeed now nothing to delay the union of the two great Protestant Powers of the world, and if they join hands together it will be to promote the truest interests of civilisation and Christianity. In the meanwhile the catastrophe which has desolated the city of the Puritans affords to the people of this country another opportunity of showing that "blood is thicker than water," and thereby of stimulating that feeling of international friendship which is infinitely more valuable than the efforts of even the wisest diplomacy.

HOW IT STRIKES A STRANGER.

November 11, 1872.

Mr. Bouverie has been lecturing on the House of Commons, which he eulogises in a most surprising manner. It is very odd that the gentleman who of all others in the House perhaps, gives himself the most airs, should thus adulate the assembly which he has been considered somewhat to despise. Just listen to him. "He must say he had been struck with surprise and astonishment at the fact that so many gentlemen of independent means, and who had numberless other ways of diverting their attention from business matters, should be ready to undergo so great an amount of toil, of trouble, and of hardship, simply for the sake of discharging their duty to their constituents. Without doubt it was a great honour to be a member of the House of Commons. It must ever be an object of high ambition in Englishmen to attain that distinction. There the heart of England beats. There, are arrayed nearly all the men who have won distinction in every walk of life. The foremost men of the time, the most eminent of this very advanced age, were to be met there. It was therefore very natural that to obtain a seat in the House should be an object of very great ambition." Far be it from me to depreciate unduly the institution to which we owe so much, and which is as good as any similar institution to be met with in any other country perhaps in the world. But still I cannot help thinking that Mr. Bouverie, when he made this speech must have been in a most serenely elated frame of mind, and that he interposed between his audience and the House a very pretty piece of rose-coloured glass. He is surprised, he says, that so many gentlemen of independent means should think it worth their while to struggle for a seat in the House, and he is in raptures that the sense of duty should be so strong amongst the wealthier classes. No doubt there are a few men, a very few, who are in the House from a sense of duty; who feel that they have a work to do in the world; and who have not hesitated, in order to do it, to make the extremely disagreeable sacrifice of praying a constituency to elect them. One or two, perhaps, are in the still prouder position of having been really asked to go to the House by persons who have recognised their merits. But Mr. Bouverie must know perfectly well that the vast majority of the members of the House of Commons are there for one or the other of two reasons. One is what is called ambition, mere discontent with obscurity, and a craving for artificial distinction. The word "ambition," as those of us know who have not forgotten our Latin, originally meant going round or canvassing; and this is its meaning at the present day. Membership of the House of Commons means for the rich man, especially for the newly rich, admission for himself, his wife, and his daughters into society, which would otherwise be closed against him. It means parties for the wife, and chances for the daughters. I, myself, have known men who have raised themselves from poverty; and who, desiring a ticket for the class above them, have gone into the country and have spent small fortunes in the endeavour to conciliate half-pay officers. I recollect a case in which 20,000*l.* was spent in upholstery, and the result was a sneer from every beggarly captain in the line, and the coldest of shoulders from everybody above the rank of a brewer of table-beer. But when the owner of the upholstery at last got into the House—he was unseated once by a select committee—things were altered. He then obtained power and position, became a magistrate, and is now "received." All this is notorious enough, and must be so to Mr. Bouverie. The House is crowded with members who use it for their own ends, and the last notion which actuates candidates for membership is duty in the ordinary sense of the word. Duty to the wife or the daughter it may be, but certainly not duty as it is understood by the world outside. And this leads me to Mr. Bouverie's most extraordinary exaggeration of the mental power of the House. It is simply grotesque to talk about the foremost men of the time being there. The foremost men of the time have generally been outside it, and the House after long resistance has consented to follow in their footsteps. Nobody blames the House that it is not made up of the foremost men. It is ridiculous to expect that *representatives*—representatives of the average human being—can ever be foremost, and it is foolish of Mr. Bouverie to put them in a false position by claiming for them this superiority. As I have said before, I have no sort of bias against the House, but having watched it now for many years from the gallery, I can confidently say that its general intellectual aspect has never been equal to that of a meeting of ordinary intelligent society, and that there is no comparison between its physiognomy and that of the Monday Popular Concert audience assembled to listen to Joachim. Furthermore, I have been amazed at the number of unread men in the House—men who are unacquainted with English literature and the great scientific and philosophical tendencies of the time. "I never read," was the remark of a distinguished member once to a friend of the writer, "and I find I get on just as well without reading"; and this friend, who had the amplest opportunities of knowing, assured me that authors whose names were household words to common people, were Chinese to many gentlemen who annually contributed some yards to our Parliamentary literature. The evil, too, is increasing, whatever Mr. Bouverie may say. The House is becoming less "foremost" every year, and it will continue to degenerate with the increased activity of political sectarianism. Just in proportion to the multiplicity of divisions amongst the party of progress and the depth of each division, will be the colourlessness and vacuity of the member who is the elect of them all, and consequently a compromise between them all. This process of degeneration will continue until some beneficent inspiration teaches us to adopt the only true remedy—personal representation.

As an example of one of the "foremost" men take Mr. Beresford Hope, who has been talking to an Agricultural Association about the relations between labour and capital. "By the exercise of a little common-sense, by the use of a little accommodation, by adhering to the good old English system—not by the assertion of abstract rights, but by the good rule-of-thumb experience which had made England what she now was—the threatening disasters might be tided over." Then Mr. Beresford Hope told a little story about a poor woman to whom he gave a piece of iron which he had picked up on the road. "If it is worth anything, and the person to whom it belongs," said Mr. Hope, "finds it here he will give you something for it." "Oh," replied the woman, "I don't know that; hereabouts they are not very givish." Mr. Beresford Hope thought "that woman had gone further into the philosophy of the great labour question than many of our great statesmen have done." Into what utter nonsense this falls the moment it is examined! The contrast between "abstract rights" and "thumb experience," the ascription of England's greatness to the latter, the claim for philosophic insight preferred for the poor woman—it is all beneath argument. What are the abstract "rights of labour," and what is "thumb experience?" So far as any meaning can be attached to the latter phrase—so far as it means contempt for ideas, for system, and constant makeshift oscillation between right and wrong—Mr. Beresford Hope's thumb experience is the curse of our legislation, and he will find that it will prove but a very sorry instrument for adjusting the disputes between labourers and their masters. There is a story told of a certain judge who, when he had to sit on the bench with his brother judges, was in the habit of drinking a pot of porter, in order, as he said, "to reduce himself to their level." This certainly is not the explanation of the speech of Mr. Hope which we are now considering, because it is but a type of what he talks in the House of Commons.

It might have been thought that the shareholders in the London, Brighton, and South Coast Railway would have something to say about the candidature of Mr. Laing for Orkney and Shetland. He is the paid chairman of the railway, taking a very heavy salary for the purpose of devoting himself to it entirely. How he can remain thus devoted, and yet be a member of Parliament it is difficult to see. His success will not be very welcome to the Liberal party. He was Secretary to the Treasury in 1859-60 and then went to India as Finance Minister. When he came back he described himself as "a Liberal, in favour of cautious and well-considered measures of progressive reform, but averse to radical changes," and in accordance with this creed he voted against the Reform Bill of 1866. He is really a Tory, who for some inscrutable reason of his own prefers to sit on the Liberal benches, and will probably not support a single measure for which readers of the *Nonconformist* will much care. Apart, however, from politics, Mr. Laing belongs to a class which of all others it is desirable to exclude from the House: the class not exactly of adventurers—that would be too hard a word to use—but of men who use the House for their own purposes or those of some interest or corporation which they represent. Ask the City, the Stock Exchange, where Mr. Laing is well enough known, whether it is thought he wishes to enter Parliament from any patriotic desire to serve his country, and you will be laughed at for being a romantic fool. Furthermore, there is the objection to him just named, that he has quite enough to do in looking after his railway. During the session—what with committees and morning sittings—his time, if he does his duty as member for Orkney, will be altogether absorbed, and the shareholders will have little to show for their money save barren honour.

C.

Literature.

"HOW I FOUND LIVINGSTONE."*

In spite of the piecemeal way in which we have necessarily been made acquainted with Mr. Stanley's exploits, and the misunderstandings and little grudges of which we are constantly reminded in the reading, his work, now we have it before us intact, gains rather than loses in unity and interest. It reads like a romance. That a mere journalist should, unaided by any official or other influence, have quietly and unostentatiously achieved one of the most important and dangerous "quests" of the century, and returned with good news just at the time when a great organisation for the discoverer's help was about to start, is itself remarkable enough; but, when we consider how Mr. Stanley's expedition originated, the difficulties he had to contend with, and the many ways in which he seemed to be Providentially aided (and here we can use no other word), we are compelled to recognise in it something more than a mere record of adventure and travel. Mr. Stanley, in his services to civilisation—for, in the way he was led to take aid to Livingstone, he has done not a little to make an end of the African slave-trade, and has plainly marked out the points for mission-stations all along the route—are certainly such that we are called on to forget that he is an American, and, in spite of points of dispute as to sources and watersheds, to rejoice that he is at least an English-speaking man.

There can be no doubt that men are somehow specially raised up to do great work: the forming of the elements that chiefly went to fit them for it may lie far back in circumstances that then seemed only adverse. So, doubtless, Mr. Stanley's experiences among negroes in the swamps of Arkansas and Missouri while in his teens; his adventures in the war of North and South; his wanderings in Asia Minor among Kurdish nomads; and his missions to Abyssinia and elsewhere as newspaper correspondent, had done very much to fit him for this special piece of work. Added to all this, he has a buoyant temperament, never depressed by little drawbacks; singular energy, combined with patient courage; remarkable reticence, and a determined will—all which are very necessary in dealing with Arabs and negroes, no less than with the class of Europeans that are usually found ready to join such expeditions.

In October, 1869, Mr. Stanley was one day suddenly summoned from Madrid to Paris, there to meet Mr. James Gordon Bennett, jun. On reaching Paris, and finding his employer at the Grand Hotel, he was, after very little talk, commissioned in this very summary manner as to his great search:—

"I will tell you what you will do. Draw a thousand pounds now, and when you have gone through that, draw another thousand, and when you have finished that, draw another thousand, and so on; but FIND LIVINGSTONE."

Was it by chance or by excellent foresight that Mr. Stanley was burdened with a few minor missions first? He was charged to go to the opening of the Suez Canal, then up the Nile to tell what Baker was doing; after that, on to Jerusalem to find out about Captain Warren's excavations, and from Jerusalem to Constantinople and the Crimea; next to Russia to find out about an expedition to Khiva, and then he was to go through Persia to India, finding out something about the Euphrates Valley Railway on the road. This circuit completed, he was to go in search of Livingstone.

"Probably," said Mr. Bennett, "you will hear by that time that Livingstone is on his way to Zanzibar; but if not, go into the interior and find him. If alive, get what news of his discoveries you can; and if you find he is dead, bring all possible proofs of his being dead. That is all. Good night, and God be with you."

Pretty wide instructions these; they show the sort of estimation in which Mr. Stanley had come to be held by those who had already made fair trial of his capability. He successfully fulfilled the preliminary matters—making good use of his time, always with an eye to Central Africa; engaging suitable "hands" here and there, and bringing with him from Jerusalem that Selim, the Arab boy, whom he found so faithful and so useful an interpreter. Then with remarkable tact, he bought and arranged his supplies—cloth, beads, and wire, being the only currency of the interior—and having completed his staff, he started from Zanzibar on the 5th of February, 1871, having with him two Englishmen, Shaw and Farquhar, and 187 Arabs and negroes, the expedition being divided into five caravans.

"The expedition had been fitted with care; whatever it needed was not stinted; everything was provided. Nothing was done hurriedly, yet everything was purchased, manufactured, collected, and compounded with the utmost despatch consistent with efficacy and means. Should it fail of success in its errand of rapid transit to Ujiji and back, it must simply happen from an accident which could not be controlled. . . . We left Bagamayo, the attraction of all the curious, with much *éclat*, and defiled up a narrow lane shaded almost to twilight by the dense umbrage of two parallel hedges of mimosas. We were all in the highest spirits. The soldiers sang, the kirangozi lifted his voice into a loud bellowing note, and fluttered the American flag, which told all onlookers, 'Lo, a musungu's caravan,' and my heart, I thought, palpitated much too quickly for the sober face of a leader. But I could not check it; the enthusiasm of youth still clung to me, despite my travels; my pulses bounded with the full glow of staple health, behind me were the troubles which had harassed me for over two months."

Mr. Stanley adopted what was in great part a wholly new route—only now and then intersecting the routes of former travellers, Burton and the rest. The first stage, through Ukwere to Useguhha, along the banks of the turbid Kingani, with its herd of hippopotami, was performed safely and with no remarkable incident, save that in one or two cases the expedition had to build its own bridges, a contingency on which Mr. Stanley had reckoned and was well prepared. Gaining the western side of the river, a superior country was found, on which for a distance of some miles the caravans journeyed pleasantly, though incidents were not wanting before the stage was finished. Many villages were passed of which we have suggestive glimpses; Mr. Stanley showing such a quick eye for the possibilities of the country, that his work will perhaps hereafter prove a reference for the emigrant and economist. Before he had reached Useguhha, there had arisen demands for "Dowa"—medicine—the men falling sick; the Tsetse—that terrible infliction of Central Africa—was showing its destructive bite on both the horses, which died within a short time of each other; one of the caravans fell terribly behind, and Selim, the interpreter, was struck down with ague, so that Mr. Stanley had no means of readily communicating with the Arabs. "Out of a force of "twenty-five men," composing Mr. Stanley's caravan, "one had deserted and ten were on "the sick list, and the presentiment that the "ill-looking neighbourhood of Kingaru would "prove calamitous to me, was verified."

Before Useguhha was reached there were miles of march through jungle, then a space of clearer country with small villages lying in valleys of wonderful fertility—especially the Ungerengeri, whose "crops of mantana were of "the tallest, and whose Indian corn would rival "the best crops ever seen in the Arkansas "bottoms."

Difficulties which even thus early came "not "singly, but in battalions," seemed only to endow Mr. Stanley with more nerve and self-command. The first stage from Bagamayo to Simbamwenni, a distance of 119 miles, was accomplished in fourteen marches, and occupied twenty-nine days.

"I infer," says Mr. Stanley, "from what I have seen of the travelling, that had I not been encumbered by the sick Wangamwezi porters, I could have accomplished the distance in sixteen days. For it was not the donkeys that proved recreant to my confidence: they, poor animals, carrying a weight of 150lb. each arrived at Simbamwenni in first-rate order. . . . Casting a retrospective glance from Simbamwenni to distant Bagamayo on the coast, I know of one State in our country that might very well be compared to this tract in fertility, in physical contour, in its forests and bits of level prairie enclosed by tall woods, in its cones, in its ridges and grand undulations, verdure-clad; and that is Missouri."

Owing to rain, the expedition was detained several days at Ungerengeri, and the delight of the leader at escaping at length into a fine country, rolling away in wave-like undulations, covered with bamboo, and fan-palms, and broken only by gulleys with clear water, may be imagined. Venison and game abounded too; so that meat was not wanting. Then they were brought to a stop by the disappearance of the cook, who had to be hunted up. Then came the crossing of the Makata swamp.

Shaw fell sick, and the whole duty of driving the foundering caravan devolved upon myself. The Wangamwezi donkeys stuck in the mire as if they were rooted in it. As fast as one was flogged from his stubborn position, prone to the depths fell another, giving me a Sisyphean labour which was maddening under pelting rain, assisted by such men as Bombay and Kledi, who could not for a whole skin's sake stomach the storm and mire. Two hours of such a task enabled me to drag my caravan over a savannah one mile and a half broad; and barely had I finished congratulating myself over my success, before I was halted by a deep ditch, which, filled with rain-water from the inundated savannah, had become a considerable stream, breast-deep, flowing swiftly into the Makata. Donkeys had to be unloaded, led through a torrent, and loaded again on the other bank—an operation which consumed a whole hour. Presently, after struggling through a wood clump, barring our passage was another stream, swollen into a river. The bridge being swept away, we were obliged to swim and float our baggage over, which delayed us two hours more. Leaving this second river-bank, we splashed, waded, occasionally half swimming, and reeled through mire, water-dripping grass and matama stalks along the left bank of the Makata proper, until farther progress was effectually prevented for that day by a deep bend of the river, which we should be obliged to cross the next day."

The rain brought a fresh accession of disease to the porters: Shaw got worse and grew hypochondriac—"at all times an unlovely character "and positively hateful to the Mtongi of an "African expedition battling with swamps and "rain, and with a sickened caravan." 'Oh, "God!' was the cry of my tired soul, were all "the men of my expedition like this one, I "should be compelled to return, but not before "taking summary vengeance upon the whole of "them." Scarcely was the Makata swamp crossed when Farquhar, the other European leader, also became useless, with swollen legs,—so far the result of his own debauchery, and his caravan next fell behind, and this caused another delay. An examination of the goods showed that they had already dwindled down to less than half, through Farquhar's weakness or mismanagement. It was distressing work—no wonder the master's heart sank. And yet, useless and wasteful as he had been, Stanley carried him on. "I could not possibly leave him at "Kiora—death would soon overtake him there; "but how long I could convey a man in such a "state, through a country devoid of carriage, "was a question to be resolved by circum-"stances."

So now, we have got a fair specimen of African travel. The further journey was still more difficult and full of embarrassment, through want of proper helpers, loss of stores, desertions, and defalcations innumerable. Shaw picked a quarrel, and then professed penitence, only, however, to seek an opportunity of trying to shoot his leader; and Farquhar was left in charge of a negro at one of the villages near Ugombo lake, well provided for for six months. At Mpwapwa the tired frame and irritated mind were refreshed by its supplies. "Thank God!" exclaims Stanley, "after fifty-"seven days of living upon matama porridge "and tough goat, I have enjoyed with unctuous "satisfaction a real breakfast and dinner."

At Chungo, three and a half hours' march from Mpwapwa, the long loitering caravans, which had so long before been despatched to Livingstone by Dr. Kirk, were overtaken; and from Unyanyembe Stanley carried forward the letter-bag. Over waterless, fever-haunted swamps, alternating with breaks of picturesque country, went the caravans—with torment of tribute to exorbitant native chiefs, vexatious strife with native adventurers, and as vexatious strifes about the routes with his own men, varied by the shooting of game and antelope, which, being a sure shot, he thoroughly enjoyed—Mr. Stanley made his way through Ugogo to Unyamyembe.

"Briefly, it may be said of our march that its first stage was across the basin of the Kingani: the second, across the basin of the Wami; the fourth, across the most northern portion of the basin of the Ruhwha, and the waterless region; and the fifth, into the borders of the watershed of the Lake Tanganika."

The value of this clear utterance lies in the fact (1) that the distinct identity of the Kingani and the Wami rivers is established—the former entering the sea three miles north of Bagamoyo, and the latter half-way between the ports of Whinde and Sa'adaine; and (2) that the Wami is available for commerce, and can be navigated with ease by light-draught steamers drawing two or three feet, nearly two hundred miles by water, from the port of Whinde to Mbumi. Asagara, the Sanatoria of East Africa, and could be traversed by a steamer in four days. "All impediments to free navigation—such as "mangrove trees—could be easily removed by "an axe." Well, then, may Mr. Stanley exclaim:—

"Who wishes to civilise Africa? Who wishes to open trade direct with Usagara, Useguhha, Ukutu, Unohe, to get the ivory, the sugar, the cotton, the orchilla weed, the indigo, and the grain of these countries? Here is an opportunity!

"Four days by steamer would bring the missionary to the healthy uplands of Africa, where he can live amongst the gentle Wasagara without fear or alarm; where he can enjoy the luxuries of civilised life without fear of being deprived of them, amid the most beautiful and picturesque scenes a poetic fancy could imagine! Here is the greenest verdure, purest water; here are valleys teeming with grain stalks, forests of tamarind, mimosa, gum-copal tree; here is the gigantic mvule, the stately mparamusi, the beautiful palm—a scene such as only a tropic sky covers! Health and abundance of food are assured to the missionary; gentle people are at his feet ready to welcome him! Except civilised society, nothing that the soul of man can desire is lacking here. From the village of Kadetamaro a score of admirable mission sites are available, with fine health-giving breezes blowing over them. Water in abundance at their feet, fertility unsurpassed around them, with docile, good-tempered people dwelling everywhere at peace with each other, and all travellers and neighbours.

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* *How I Found Livingstone: Travels, Adventures, and Discoveries in Central Africa; including Four Months' Residence with Dr. Livingstone.* By HENRY M. STANLEY, Travelling Correspondent of the *New York Herald*. With Illustrations and Maps. (Sampson Low and Co.)

"As the passes of Olympus unlocked the gates of the Eastern Empire to the hordes of Othman; as the passes of Kumaylé and Suru admitted the British into Abyssinia—so the passes of the Mukondokwa may admit the Gospel and its beneficent influences into the heart of savage Africa. I can fancy old Kadetamare rubbing his hands with glee at the sight of the white man coming to teach his people the words of the 'Mulungu,' the sky spirit; how to sow and reap, and build houses; how to cure their sick, how to make themselves comfortable; in short, how to be civilised. But the missionary, to be successful, must know his duties as well as a thorough sailor must know how to reef, hand, and steer. He must be no kid-glove, effeminate man, no journal writer, no disputatious polemic; no silken-stole and chasuble-loving priest—but a thorough earnest labourer in the garden of the Lord—a man of the David Livingstone or of the Robert Moffat stamp."

From the golden future turn the eye for a moment to the stern past, from imagination to history for a moment, and this is the record:—

"What a tale this Wadoe tribe (who people a fine country between the sea and Unyamyembe) could relate of the slave-traders' deeds! Attacked by the joint forces of the Wasegubha from the west and north, and the slave traders of Whirde and Sa'adaine from the east, the Wadoe have seen their wives and little ones carried into slavery a hundred times, and district after district taken from their country and attached to Useguhha. For the people of Useguhha were hired to attack their neighbours the Wadoe, by the Whinde slave-traders, and were also armed with muskets and supplied with ammunition by them to effect large and repeated captures of Wadoe slaves. The people of this tribe, especially women and children, so superior in physique and intelligence to the servile races by which they are surrounded, were eagerly sought for as concubines and domestics by the lustful Mohammedans. This tribe we first note to have distinctive tribal marks, by a line of punctures extending lengthwise on each side of the face, and a chipping of the two inner sides of the two middle teeth of the upper row. . . . . Thirty years ago the Wadoe were the supreme race east of the Usagara Mountains, but the slave-traders, bringing ruin with them, betrayed them into the hands of organised banditti, consisting of renegade Wamrimi, runaway slaves, offenders against the law of Zanzibar, convicts, and kidnappers, which infested the forests between Usagara and the sea." "Let a steam service, with fifty men on board, be sent up the Wami river. They could arrive within twenty miles of the town of Sunhamwenni, which could be marched in a night, and in the morning they could attack and burn the place, and break up the nucleus of the slave-trade in East Africa once and for ever."

The three months' enforced pause which was made at Unyanyembe, through the war between the people of that country and Mirambo—the head of a band of robbers who had taken Ujoweh—was a miserable period for Mr. Stanley. As Mirambo wished to stop all traffic with Ujiji, Stanley joined the Arabs and was prepared to fight. But he took fever himself, and after recovering fretted at the delay; the whole time being taken up humouring Shaw's whims and attending to Selim, who was raving in fever. The prospect was surely anything but pleasant. Yet the experience had its meaning, and the delay was afterwards found to have been beneficial.

Shaw became so useless from hypochondria that he had to be sent to the north; so that till he reached Livingstone, Stanley had now no European companion. But he was glad to be on the road again; and this latter part of the journey, through swamps, jungles, and over rocks and waterless plains, was gone over with indefatigable spirit; for word had reached that Livingstone had come back from Manyuema on the other side of Lake Tanganika to Ujiji, and the fear now was that they might be too late. Not a moment was lost; even the time spent in shooting game, and zebra, and antelope, for food, was now grudged, and every spur put on the caravans. By promises of gifts of doti (cloth), the men were induced to make double marches. One by one the donkeys had died or been killed, not one of them reaching Ujiji. On the 236th day from Bagamoyo, Ujiji at last was reached, and Dr. Livingstone, worn, exhausted, and depressed in spirit, was found and cheered, and supplies tendered him.

One extract we must give here:—

"I had gone over battle-fields, witnessed revolutions, civil wars, rebellions, *émeutes* and massacres; stood close to the condemned murderer to record his last struggles and last sighs; but never had I been called to record anything that moved me so much as this man's woes and sufferings, his privations and disappointments, which now were poured into my ear. Verily did I begin to perceive that 'the gods above do with just eyes survey the affairs of men.' I began to recognise the hand of an overruling and kindly Providence.

"These are facts worthy of reflection. I was commissioned for the duty of discovering Livingstone some time in October, 1869. Mr. Bennett was ready with the money, and I was ready for the journey. But, observe, reader, that I did not proceed directly upon the search mission. I had many tasks to fulfil before proceeding with it, and many thousand miles to travel over. Supposing that I had gone direct to Zanzibar from Paris, seven or eight months afterwards, perhaps, I should have found myself at Ujiji; but Livingstone would not have been found there then; he was on the Lualaba; and I should have had to follow him on his devious tracks through the primeval forests of Manyuema, and up along the crooked course of the Lualaba for hundreds of miles. The time taken by me in travelling up the Nile, back to Jerusalem, then to Constantinople, Southern Russia, the Caucasus and Persia, was employed by Livingstone in fruitful discoveries west of the Tanganika. Again, consider that I arrived at Unyanyembe in the latter part of June, and that, owing to a war, I was delayed three months at Unyanyembe, leading a fretful, peevish, and impatient life. But while I was thus fretting myself, and being delayed by a series of accidents, Livingstone was being forced back to Ujiji in the same month. It took him from June to October to march to Ujiji. Now in September, I broke loose from the thraldrom which accident had imposed upon me, and hurried southward to Ukonongo, then westward to Kawendi, then northward to Uvinza, then westward to Ujiji, only about three weeks after the doctor's arrival, to find him resting under the veranda of his house with his face turned eastward, the direction in which I was coming. Had I gone direct from Paris on the search, I might have lost him; had I been enabled to have gone direct to Ujiji from Unyanyembe, I might have lost him. The days went and came peacefully at Ujiji. My companion was improving in health and spirits. Life had been brought back to him; his fading vitality was restored; his enthusiasm for his work was growing up again into a height that was compelling him to desire to be up and doing."

How the two fraternised, and came to love each other as they came to know each other; and how they sailed up Lake Tanganika, and made several discoveries—mainly that the Rusizi River flows into, and not out of, this lake, which has no outlet, or an outlet towards the north—and how, after four months' intercourse, Livingstone accompanied Stanley down to Unyamyembe, and how they took sad yet not hopeless farewell; how nimbly Stanley made his way back to Zanzibar—all this our readers must find out from the book itself, for our space is already overrun. The work is in its way a masterpiece, in spite of some egotism and colloquialism, and is valuable not only for what it communicates of new facts, but for the honest bravery and indomitable pluck—the true Saxon nerve—which enabled the writer to accomplish so successfully, in face of danger, his remarkable mission.

THE REV. J. J. TAYLER.[*]

We are not sure that the editor of Mr. Tayler's letters has pursued the best plan in simply publishing the letters without connecting comment. We are quite sure that, in many instances, it would have been desirable to publish only extracts from his correspondence. Yet, taken as a whole, these letters are of such singular interest, so intensely self-revealing, so rich in their unconscious exhibition of character, so perfect when placed together as an autobiography, that we can scarcely wonder that Mr. Thom should have chosen this now unusual form of publication. Still, we should have preferred a Life more like that which Dean Stanley wrote of Dr. Arnold, in which the man was left to speak for himself, while others also could say of him what he could not say.

Mr. Tayler was well known to this generation as one of the leaders of catholic as distinguished from dogmatic Unitarianism. He belonged, that is to say, to the school of Channing rather than to the school of Priestley. Mr. Martineau is now, in England, accepted as the leader of that school, and with Mr. Martineau Mr. Tayler maintained for long years the closest intercourse of human and spiritual sympathy. We find, in these letters, varied evidence that there is "a friend who sticketh closer than a "brother," for such a friend Mr. Tayler must have been. He was a man of extreme sensitiveness and delicacy of feeling; of wide sympathies, but intense personal affections; of highly and conscientiously cultivated intellect; of deep spiritual nature. We are not aware that we ever saw him, but, after reading these letters we feel, as everyone who reads them must feel, that to have known him was to receive an addition to the richness of human life.

Mr. Tayler was born in what, in his earliest life, was still denominated the "English Pres-"byterian"—but which is now, with greater accuracy, styled the Unitarian—denomination. His father was a Unitarian minister, first of St. Thomas's Chapel, in the borough of Southwark, and afterwards of the High Pavement Chapel at Nottingham. He was born in 1797, and the first letter printed in this volume is dated 1811, when he was only fourteen years of age. Few boys of that age could write such a letter or any of its immediate successors. We find, even at this age, the critical faculty, not developed, certainly, but indicated. Mr. Thom refers to Wordsworth's line, which has now passed into a proverb, concerning the child being the father of the man, and of Mr. Tayler being an illustration of its truth. But we do not find this to be the case in all respects. It is forced upon us that the young Tayler was something of a "prig," which the man certainly was not. The "child" passed his criticisms on the merits of the various classics and on a good many other things, with amusing assurance, while the man was extremely remarkable for his diffidence. The truth is that Wordsworth's over-valued and hackneyed saying is true only with great limitations. It is true of disposition and sometimes of bent of genius, but of scarcely anything besides. It is not true, and often the reverse of true, in regard to moral character nor in regard to temper, as distinguished from temperament. It would be a curious study to trace the changes and alterations in men, with Wordsworth's words as a motto. The study would be found to be singularly at variance with the motto.

We find, however, in Mr. Tayler's earliest letters, much that was afterwards characteristic of him,—great simplicity of character, great personal affectionateness and natural piety. It is singular, however, to read of the sort of easy and indifferent language in which he writes of becoming a minister. The work is at first referred to as a "literary profession," and apparently, nothing more. By-and-bye, however, we find him fully, indeed solemnly, conscious of the nature of his office, and eager in the discharge of its duties. This office, after a little work as teacher at the Manchester New College, then established at York, he was soon called upon to undertake. He was selected in 1841 to be the minister of a congregation at Manchester, where he stayed for many years. Here he gave himself up to that exact and extensive study which laid the foundation of his subsequent reputation as one of the most highly cultured men in the ministry of his denomination. He says, at this period, "I hope the Dissenting "ministers of our persuasion in England will "continue, as a body, zealously to cultivate "literature and particularly classical literature." But nearly forty years afterwards we find him, after a long ministerial experience, saying, "To do our work we have to deal with the men "of the generation in which we live. If we are "to procure favour to a *learned* ministry, we "must turn out a *preaching* ministry. This is "a *sine quâ non* to our success. Hitherto we "have thought too much of the scholar, and "not enough of the preacher. Surely it is "possible to combine them."

The last sentence was written after Mr. Tayler had left Manchester to take the responsible post of Principal of Manchester New College, which had then been removed to London. About the same time he became one of the editors of the *Prospective Review*, and soon afterwards published his best known work, "A "Retrospect of the Religious Life of England." We have no means, from these volumes, of judging of Mr. Tayler's characteristics as a minister and preacher, but there is internal evidence from his letters, of his great faithfulness and conscientiousness. Conscientious thoughtfulness, indeed, was one of his moral characteristics, and he could have occupied no post without devoting to it the whole force of his nature.

In these letters we find the man, the theologian, and the scholar, most prominent. Very beautiful, and often very touching, is some of the correspondence. His letters to his son on coming to London, to his daughter on leaving home for her education, to his most intimate friends, and one especially to a young man who was suffering from mental despondency, show especially the delicate, refined, and exalted mind of the writer. What a contrast this is to the preaching about the "rights of women." We quote from one of his letters to his daughter:—

"The most valuable influence of a woman in the world is to cherish the affections, to keep alive the spirit of religion, to give strength and purity to the sense of right. I would even say, it is her peculiar prerogative, to be the *guardian of the moral interests of humanity*. Now this object suggests the proper rule and measure of her education. Moral and religious principle must be its *basis*—and a pure, simple, truthful heart—a calm and thoughtful understanding, its *instrument*; useful, well-digested knowledge—history, the elements of natural science, of mathematics and of mental philosophy, poetry and polite literature, and the languages which most abundantly supply this knowledge—are its *materials*; and the accomplishments, which refine the taste, perfect the senses, and form the manners—are its *embellishments*. This seems to me the order in which the objects of education should be pursued, and the rank according to which they should be appreciated. The basis being well laid, every subsequent addition confers fresh grace and value on the character. But this can only be, when what we learn has been learned thoroughly and conscientiously, has been reflected on and digested, and wrought into the permanent furniture of the mind—and in life, is applied wisely and judiciously. Mere accomplishment must not be confounded with refinement of mind, which is its proper fruit; nor mere book-knowledge with wisdom, which is the only thing of real value. To be able to *live* wisely and well—to exercise our affections properly—to judge correctly on questions of duty and conduct—and to acquire a firm, calm will, which can adhere to what is right amidst the evil influences of the world—this is *character*; and if education does not produce this—though it may have taught a dozen languages and

[*] *Letters embracing the Life of John James Tayler, B.A., &c.* Edited by JOHN HAMILTON THOM. Two Volumes. (Williams and Norgate.)

all the sciences, and conferred the most exquisite accomplishments - it will have done nothing."

When Mr. Tayler was at Manchester he became for once, and only once, involved in the anti-State Church controversy. A meeting was held in that city in the year 1835—the "great "Dissenters' meeting" in favour of the separation of the Church from the State. Mr. Tayler, whose principles were thoroughly in accord with the objects of the meeting, consented to attend, and incurred some odium amongst his friends in consequence, and got besides, involved in controversy. He was not fitted by nature for such a position. He was sensitive to an unusual degree; he became miserable, and his health utterly broke down. In fact, whatever other qualities he had, he lacked muscle, and after he had spoken on the anti-State Church platform there came a reaction, and he thought he had been precipitate. The result was the following reflection, which has since been common to many Unitarian ministers:—

"My first step (itself a recession from a previous resolution, which I would to God I had adhered to) was taken rather precipitately and from the impulse of the moment; and when the excitement was over, I felt myself committed to the whole extent of the abstract principle—sweeping away all national funds for the support of religion under any circumstances—and allowing no consideration for the historical relations of the country, or the inability of certain districts in the present state of society, to provide for themselves by voluntary contributions. You know my mind is naturally anxious, and the very fact of feeling that I was committed, and could not with consistency admit any relaxation of the abstract principle, gave increased activity and force to all the difficulties which presented themselves to my imagination, and many of which had certainly not occurred to me before. Then came the strong representations of various friends, pamphlets, and extracts from the most liberal writers, showing that even they were not prepared to embrace the whole extent of the voluntary principle"

There was little change in his sentiments upon this question afterwards. He was opposed to the union of Church and State on principle, but he shrunk from practical disestablishment. Even as late as the Sion College meeting, at which he was present, when Dean Stanley read his paper, he still distrusted "voluntaryism pure and "simple" as a practical solution of present difficulties. It does not seem to have occurred to him—what he would have insisted upon in every other relation of human life—that a true principle must be carried out at every cost and sacrifice, or what is sure to be mere apparent cost and sacrifice.

As to theologian Mr. Taylor came as near to Orthodox Dissent as it was possible for a Unitarian to come. He says in one of his letters that he is sick of all the sects, and of the Unitarian sect amongst the others, yet he adhered very faithfully to it, and did his best to advocate it, holding that it was the finest and the purest exhibition of the Christian religion. Some indication of the general direction of his mind may be gathered from some quotations from these letters. At the age of sixty-two we find him writing:—

"We want a broader and more spiritual conception of what it is that constitutes a man a Christian, than is yet current even among Unitarians. I have long been convinced that it is the simple recognition of the *Divine* in the humanity of Jesus Christ, *however* arrived at, moulding the heart and will through the deep spiritual sympathy of love and faith into *oneness* with Himself, which is the main thing, and not any intellectual conclusion produced or producible by what are called Evidences I do not believe that the Evidences ever *tell*, till the inner man is previously touched and already won by a deep feeling of spiritual want. Yet I hardly ever met with a Unitarian of the old school who did not regard such a statement as mystical and almost incomprehensible; while to my mind it flashes with all the conclusiveness of the clearest light. It is the want of this broader and more genial view of Christianity, which keeps, I think, many good men from carrying out their naturally liberal tendencies to a full and legitimate extent."

And again—

"You have placed the *religious* value of the proper humanity to Christ—in many hands so barren and dry a doctrine—in a clearer light than I ever saw it before; and fully satisfied, so it seems to me, the double demand of the highest reason and the deepest reverence. I think your little volume very seasonably occurs to check—by meeting a religious want which the old Priestleyan Unitarians did not supply—that tendency to revive an exploded dogma of the Philo-Alexandrian school, which Mr. Maurice's example has done so much to recommend. Yet your doctrine is strictly Unitarian. The manifestation of Deity in and through Humanity is evidently *the* revelation of Christianity—the realisation of the Kingdom of Heaven on Earth—what explains and justifies the vague, indefinite reverence we all feel for the person of Christ, and opens an access to partial reconcilement, or at least mutual understanding, with spiritual-minded Trinitarians."

Once more, and very beautifully, if not all that should satisfy:—

"What we *do* see and know of Christ, is so pure, so lovely, so heavenly, that what we do *not* see and know, we are sure must be in harmony with it. Any thing contrary would render what is seen and known incredible. The character could not else be a *consistent whole*, a *reality*, a *possibility*. This consideration has great weight with me; and it is strengthened by what at first view may seem a defect of historical evidence—by a reference to the purely *popular*, for a long time perhaps even *traditional*, channels through which our knowledge of the historical Jesus is derived. Had there been anything of a lower nature in His character, it must have reached us through so many, such various, and such unconscious channels. That all should conspire to yield so pure and beautiful a result, can be explained only by their common emanation from a wonderful reality at their origin, which overpowered ordinary minds by its heavenly brightness, and shot its pure rays through the thickest and darkest folds of their ignorance and prejudice. A more complete *objective* type would have been less stimulating and suggestive, and would sooner have exhausted its effect. I think, too, I can see a reason why the human manifestation of the divine life in Christ should have been only partially and fragmentarily disclosed to us, and that our own spiritual conception should have been called into active exercise to supply the lacking details. Faith becomes thus a more intensely *personal* act, and in its clearness and steadiness is the result of personal purity and faithfulness."

Some will ask, is all this Unitarianism? It is not dogmatic Unitarianism or the Unitarianism of Priestley.

Mr. Tayler resided at different periods of his life in Germany, and, although some of his travelling letters in these volumes were hardly worth printing, and certainly would not have been printed by himself, we get rare glimpses of German theologians and of German tendencies of thought from them. Sometimes he seems to have an instinct of prophecy. We read this, written in 1862, with curious interest:—

"Of course I cannot enter fully into the feelings of a German; but looking at the question with the eyes of a disinterested foreigner, who desires nothing but the peace and progress of Europe under constitutional government and a well-balanced distribution of political power, I cannot but think Prussia is the natural head of Northern and Protestant Germany. She already furnishes its intellectual strength; has got into practical working her municipal and representative institutions; owes many of her distinctive features to the more recent civilisation of Europe so vigorously appropriated and applied by Frederick the Great; and, like Piedmont, in Italy, seems to form a sort of constitutional nucleus around which the smaller States might naturally gather and consolidate themselves—losing their territorial nomenclature, not in that of Prussia—should that be felt insuperably objectionable—but in some more comprehensive and less offensive designation."

Still more striking is this, written in 1868:—

"I confess I have no faith in Louis Napoleon. I believe he is incapable of large and generous ideas. He is actuated solely by dynastic objects. He is at present the great menacer of European peace, and the cause of those enormous armaments which are the scandal of our age. Who is going to attack France? Not Prussia, not Austria, not England. There is not the shadow of a reason for maintaining his immense army. He must do something showy, and wants to wipe off the disgrace of having been outwitted by Bismarck. In Germany I am persuaded that *German* feeling is far deeper and stronger than either *Prussian* or *Austrian*; and where she threatened, whether on the East by Russia or on the West by France—I believe the result would be, such a merging of all present differences in one common German sympathy as would tend to the complete and final consolidation of that great nationality."

Of Louis Napoleon himself he wrote in 1859 with equal moral instinctiveness:—

"I confess I am one of those who look on Louis Napoleon with a distrust and aversion almost amounting to abhorrence. He attains his ends by profound dissimulation and unscrupulous perfidy. No doubt, he possesses remarkable mental powers; but when a man is reckless about his means has clear and cool intellect without any conscience or any heart—*immediate* success is more within his reach, of necessity, than with men who are restrained even imperfectly by moral scruples. His career has been that of a successful adventurer, and on such a basis I cannot believe that his fortunes will endure."

Mr. Tayler died at Hampstead in 1869, in his seventy-second year. He had lost his wife and his only son, and had long looked forward, as he writes, to "that more glorious life to "which we aspire hereafter, when purified by "the quickening spirit of God, we shall be "permitted to join the blessed society of the "'just made perfect.'" In him the body with which he was connected had possessed one who scarcely had an equal, and lost one who has not yet been replaced. Whatever may be their theological opinions, we commend Mr. Thom's charming memorial of him to all our readers.

BRIEF NOTICES.

The Popular Science Review. October. (London: Robert Hardwicke.) This magazine is generally attractive to the student of natural history; and the present number maintains its general reputation. Mr. Hinckes supplements his paper in the *Popular Science Review* for April, 1871, by another on the "Hydroid Medusæ," and Mr. Bennett, whose papers on vegetable physiology in previous numbers we have had occasion to notice, gives us an article on "Spontaneous Movements "in Plants." "Life-Forms of the Past and Present" is an article interesting to the biologist. Mr. Forbes's "First Chapter of the Geological Record" will be a useful addition to many a modern treatise on geology. Mr. Munro gives a clear description of the "Lipstom "Recorder," by means of which telegraphic messages through long cables may be automatically recorded. Mr. Proctor's paper, "News from the Stars," is one of those interesting, even exciting, papers which we sometimes meet with in science. The power of interpreting the Cosmological record it evidences, is wonderful. It is clearly written, and perfectly intelligible to any reader of ordinary education. The reviewing of books is more creditable in this number than in the last number of the magazine. Among the papers read at the British Association mentioned in the "Scientific "Summary," is one by Professor Barrett, of value, because it suggests a possible explanation of boiler explosions, and points out a danger to be guarded against. Our readers may perhaps be surprised to hear that whales suffer from rheumatism. Yet this, with some other interesting facts connected with the osteology of whales, was communicated to the British Association by Professor Struthers.

The British and Foreign Evangelical Review. October, 1872. (London: James Nisbet.) This is an excellent number of a good journal. Most of the articles are scholarly, displaying culture of the intellect as well as acquired knowledge. Thoroughly orthodox, the writers show themselves ready to welcome the newest discoveries of truth, and their tone in relation to modern learning is sympathetic. On Biblical learning we have two articles, one of great excellence by Dr. A. B. Davidson on "The 'Servant of the Lord' in "Isaiah." Mr. Whitelaw's article on "The Problem of "Job" is injured by the attempts in it at fine writing. The metaphysical article, "Phenomenalism in Morals," is timely. Dr. Lorimer contributes something to the settlement of a vexed historical question in "The "Presbytery of Wandsworth." Mr. Dods's article on "F. D. Maurice" is in more than one place harsh, and because it is unsympathetic, critically defective. The reference to the "Broad School of Theology," as "proud of the name," is contrary to fact. Mr. Edgar has an article on "The Philosophy of Prayer," which puts the question on its proper footing—the ground of freedom as manifest in nature. Mr. Morrison's paper on "The Beautiful in Worship" is itself beautiful. It vindicates for Puritanism its right to have a beautiful worship, a right which Puritans and their critics would both do well to regard.

Fundamentals; or, Bases of Belief concerning Man, God, and the Correlation of God and Men. A Handbook of Mental, Moral, and Religious Philosophy. By THOMAS GRIFFITH, A.M., Prebendary of St. Paul's. Author of "The Spiritual Life," "The Apostles' Creed," "The Fatherhood of God." (London: Longmans, Green and Co.) This book has the characteristics of the other writings of its accomplished author. It is in spirit catholic and fearless; it shows much reading, and a good deal of high, earnest thought. The thinking is not always so clear as is to be desired in such a treatise—the use of the word "correlation" in the title is an instance of this. "Correlation" is still used by our best writers in its long-accepted meaning, not of mutual relations, but of relations that necessarily imply each other, one of which cannot be conceived of without the other. If Mr. Griffith's thinking was uniformly as definite as it is high and spiritual, he would be one of the most eminent religious philosophers of the day.

The Bibliotheca Sacra and Theological Eclectic. July, 1872. (Andover: W. F. Draper.) We cannot accept this magazine as a favourable specimen either of the theological scholarship or general literature of America. Some of the articles in the current number are like rather heavy lectures. One of the best is an exegetical paper on John i. 26; short as it is, it has more true scholarship than the longer articles. The review of Lyell's "Student's Element of Geology" is peddling; the writer, who indulges in cheap criticisms of Sir Charles Lyell's English, is not always accurate in his own use of words. Even denominational literature, if we can speak of such a thing, might be far superior to this.

The Credibility of the Christian Religion; or, Thoughts on Modern Ritualism. By SAMUEL SMITH. (London: Hodder and Stoughton.) This is an admirable little book on the Christian evidences, and on the mode of teaching Christianity best adapted to the young and inexperienced. Mr. Smith tells us in his preface that he is "a man of business," and that the first two lectures in the volume were "addressed mainly to com-"mercial men" This modest statement disarms some criticisms which might else be offered on his treatment, for instance, of the religious history of the world in his first lecture. But, making all abatements, it remains that the book is a fair compendium of the evidences for the authority and miracles of the Bible. The fourth part on "The Over-Exactness of Religious Systems," is worthy of the highest commendation. It is wise and timely, and philosophically true; it shows practical knowledge of man as well as psychological insight. It deserves to be carefully studied not only by teachers of the young, but also by preachers and all religious instructors.

NOTANDA.

Life, said Seneca, is a warfare, and the same sage also entitled it a navigation; both of which similes, together with Sir Walter Raleigh's "Life's a tragedy," many will endorse even more strongly than those who lived when they were first written. To continue the battle, and breast the wave, seems from the sad statistics of suicide to be more difficult than ever. In the six years, 1859—64, sixty-six in every million of inhabitants annually committed suicide; nearer sixty-eight than sixty-seven in the million is the average for the six years, 1865—70,

the latest period to which the returns have been made up. Startled by its frequency, even in his day, Young wrote—

O Britain! infamous for suicide!
An island in thy manners far disjoin'd
From the whole world of rationals beside!

What would he have written now? The high pressure of the age, no doubt, is the chief cause of the lamentable increase. Trains and telegraphs give little opportunity for keeping life's "flames from wasting by repose," and more wear out than rust out nowadays. Both business and pleasure are hurried through; the safety-valves of the nerves are, so to speak, seldom without a weight, and, as is aptly observed on a tombstone in a Northamptonshire village churchyard—

The world is a city full of crooked streets.

So weighted, it is small matter for surprise that, tired of treading them, the mental equilibrium becomes disturbed, and the average of suicides increases. Let us hope that, as Macbeth said of the murdered Duncan, in the majority of instances it might be correct to carve for self-murderers the epitaph—

After life's fitful fever he sleeps well.

Following closely on the appearance of the Laureate's new work, is the announcement of another poem by Mr. William Morris, who, some time ago, at the Oxford Union, after due debate, was decided not to be a better poet than Tennyson, though the numbers on a division were by no means wide asunder. This is certainly no small tribute to the success of Mr. Morris. His forthcoming work, to be published on the 25th instant, by Messrs. Ellis and White, is entitled, "Love is Enough; or, the Freeing of Pharamond," and is furthermore described as a "Morality." It is understood that the alliterative versification used by some of our older writers has been revived, and to some extent improved upon, by Mr. Morris, who in rythmic facility has few equals. Nineteenth-century poets seem to have a special penchant for the romances of the Arthurian age. There is an early poem of Mr. Morris—"The Defence of Guenevere"—published in 1858, and his newest effort appears to have been drawn from the same sources; Pharamond having been King of the Franks, a Knight of the Round Table, and by some asserted to have been the first King of France.

Mr. Tom Taylor is a lucky individual. His post of Secretary to the Board of Health, to which he was appointed in 1854, having been abolished, it is announced that a pension of 650*l.* a-year is to be the *solatium* of his retirement. This is pretty well for a gentleman in his fifty-fifth year, who has found time during his official life to be a voluminous writer, and is generally before the public as a biographer, dramatist, or magazinist, besides being the recognised art critic of the *Times*. It may be quite right that a pension should be granted to Mr. Taylor, but it does seem that the system wants revision. Why not let Government officials provide for a rainy day out of their salaries—the same as *employés* in private establishments—increasing their income, if needs be, for that purpose. National self-reliance must be deteriorated by the extension of the pension system, which appears to be co-extensive with that of the civil service, to say nothing of the military and naval departments.

The obituary of last week contained the name of Mr. Thomas Keightley, an author of repute, born in Dublin so far back as 1789, and educated at Trinity College in the same city. Carefully compiled histories of Rome, India, and England were produced by him; he also more latterly appeared as an editor of Shakespeare and Milton. The legendary lore of Ireland, and mythology generally, was his especial study, and "The Mythology of Greece and Italy," published in 1854, is an acknowledged important contribution to the subject. It is understood that a sister of Mr. Keightley, now in her seventy-fifth year, greatly assisted him in his literary labours, to whom it is hoped the small pension from the Literary Fund enjoyed by the deceased will be transferred.

What is grandiloquently termed "the national policy in horseflesh" is being trotted out by certain classes who pretend great alarm at foreigners buying many of our best steeds, and pressure is being brought to bear on Government for the creation of a national horse-breeding stud. Why of horses in particular? Oxen, sheep, and pigs would be far more to the purpose, only, unfortunately, there are no bovine or porcine contests on which to stake thousands of pounds. Racing and hunting, without doubt, is at the bottom of the proposition. Tax-payers, however, do more than sufficient in contributing towards what are known as Queen's Plates which figure in the programme of nearly every race meeting, and they will assuredly look with little favour on any further expenditure of the money of the many for the pleasures of the few. Follies would perhaps have been the more appropriate term.

Mr. G. Clemens (Mark Twain), whose condensed novels, taking off the styles of popular novelists of the day, have been received so favourably, is said to contemplate a work on the eccentricities and oddities of the English people, when,

"To see oursels as ithers see us!"

may perhaps prove a profitable contemplation. Remembering the soreness of the Americans when Mrs. Trollope's work was issued, and the reception accorded "Martin Chuzzlewit," it may be doubted if Mark Twain's proposed book on our weak points will meet with much more favour—"the candid friend" seldom being appreciated. However, it must be admitted that Mr. Clemens has good opportunity of turning the tables on us for the strictures on American life and manners which have flowed from English quills, and it will be curious to note the difference between "England and the English," as seen through Lord Lytton's home-made spectacles, and a similar prospect through Transatlantic media.

P.

MUSIC.

The Sacred Harmonic Society will commence its forty-first season on Friday week, the 22nd inst., at Exeter Hall, with a performance of *Judas Maccabæus*, with Costa's additional accompaniments. The principal vocalists will be Mdme. Sinico, Miss Banks, Miss Julia Elton, Mr. Vernon Rigby, Mr. Montem Smith, and Mr. Thomas. This oratorio will be followed by *St. Paul* on December 13th, and the *Messiah* on the 20th and 27th, and the prospectus announces that in the course of the season Bach's *Passion* will be performed for the first time; also, if possible, another oratorio not hitherto given by the society. The ensuing season, therefore, promises to be one of unusual interest. In addition to the artistes above-mentioned, the following are announced to appear during the season:—Mesdames Lemmens-Sherrington, Edith Wynne, Florence Lancia, Patey, and Enriquez; and Messrs. Sims Reeves, Cummings, E. Lloyd, Santley, Foli, and Maybrick.

The Royal Albert Hall Choral Society will shortly resume its concerts under the direction of Mr. Joseph Barnby. The music will be orchestral, instead of exclusively choral as hitherto, and will embrace oratorios and cantatas. There will be first-class artistes, and a large professional band. M. Gounod, the former conductor, has established a new choral society, meeting for the present at his own house, in Tavistock-square.

The British Orchestral Society is the name of an association consisting exclusively of British musicians, and recently formed for the performance of works of the class cultivated by the Philharmonic Society, but which the public will be enabled to enjoy on less expensive terms. The programme of each concert will include a symphony, a concerto, two overtures, and vocal music. New works, by Mr. G. A. Macfarren, Mr. J. F. Barnett, Mr. A. S. Sullivan, and other British composers will be produced. There will be a full band of seventy-five performers, and Mr. Mount will be conductor. The first concert will take place at St. James's Hall on December 5th, and there will be five other concerts on Thursday evenings in December, January, and February.

THE GREAT FIRE AT BOSTON.

As all our readers are no doubt aware, a great fire broke out in the city of Boston, U.S., on Saturday, and made such rapid progress, owing to the springing up of a gale of wind, that the houses, covering no less than eighty acres of ground, were consumed. The following are the latest telegrams relative to this great calamity:—

New York, Tuesday Morning.

According to the latest information received here, the great fire at Boston has devastated about eighty acres, covered with the best wholesale houses in the city. From 700 to 800 buildings have been destroyed, including all the principal "dry goods" establishments, as well as the wool and leather houses, five or six savings-banks, and Trinity Church. It is believed that not more than 200 persons have been rendered homeless, for very few dwelling-houses were consumed. There was an unusually large stock of dry goods on hand, as the sales during the season just closing had been light, and fresh stocks of linens, cottons, and other fabrics for summer wear had recently been taken in. The wool market also has been dull, so that immense quantities of that staple had accumulated, Boston having had more than any other American city. All this has been destroyed. Pearl-street, which has been devastated by the flames, was the chief market of the New England shoe and leather trade. A meeting of the board of underwriters has been held, and it was estimated that the total loss would be 250,000,000 dollars, most of which falls on Boston insurance companies. It is feared that many of them will be unable to bear this heavy strain on their resources. All were eager to take risks on the class of property destroyed. The burned buildings, almost without exception, were granite, iron, or freestone. Not one is left standing within the district over which the fire extended. The granite, especially, crumbled to pieces. About 25 persons are supposed to be buried under the ruins. In Washington-street the flames were stopped by the old South Church, a venerable brick building, which, it seems, is uninjured. State street, with its principal banks, sustained no damage; but the rear of the principal Post-office was burned. The mails were removed in safety to Faneuil Hall. None of the historical localities were reached by the flames. Much shipping was destroyed, but the vessels were chiefly coasters. When the firemen got to work, it was found that many of the warehouses were so high that the water barely reached the top; and the roofs of wood, so common in Boston, carried the fire with rapidity from street to street. No disorders occurred, there being a large military force on duty, with police from all the neighbouring towns, and firemen from all parts of New England.

Boston, Nov. 12.

Nine hundred and thirty business houses and firms are burnt out, also 60 private dwellings, 21 banks, 46 insurance companies, and 27 newspaper offices. Relief is coming from everywhere. Chicago yesterday sent 20,000*l.* The business panic is disappearing.

The losses to be met by English insurance offices from the fire at Boston will, it is estimated, amount to about 950,000*l.* The respective totals are reported to be nearly as follows:—Liverpool and London, 250,000*l.*; Royal, 190,000*l.*; Imperial, 140,000*l.*; North British, 90,000*l.*; Commercial Union, 75,000*l.*; London, 50,000*l.*; Queen, 80,000*l.*; Phœnix, 50,000*l.*; and London and Lancashire, 25,000*l.* Among American offices the totals are said to be—Home, 160,000*l.*; Etna, 200,000*l.*; Hartford, 160,000*l.*

Epitome of News.

The departure of the Queen from Balmoral is stated to be fixed for the 19th inst.

The birthday of the Prince of Wales was celebrated on Saturday amid many manifestations of loyalty. In London there was a more than usually numerous gathering of the Royal tradesmen, and large crowds assembled in the West-end thoroughfares during the evening for the purpose of witnessing the illuminations. The rejoicings at Sandringham, where the prince and princess and family are now staying, was on a large scale.

The Prince of Wales is expected on a visit to the Duke of Devonshire at Chatsworth in the course of next month.

The Rev. J. N. Dalton, M.A., of Clare College, Cambridge, has been appointed tutor to the young Princes Albert Victor and George of Wales.

There is to be a shifting of colonial governors. Sir George Bowen has been transferred from the governorship of New Zealand to that of the colony of Victoria in succession to Viscount Canterbury, resigned. Sir James Fergusson, Governor of South Australia, succeeds Sir George Bowen in New Zealand.

A Cabinet Council will be held in Downing-street to-morrow.

Sir James Hannen, one of the judges of the Court of Queen's Bench, succeeds Lord Penzance at the Probate and Divorce Court. He is now fifty-one years of age.

Earl Granville has, it is stated, purchased the Duke of Newcastle's mansion on Carlton House-terrace.

Mr. John Bright, in declining an invitation to attend a civic banquet at Birmingham, on Saturday, wrote as follows:—"I am still obliged to shun public dinners and meetings, and speeches, and must, therefore, ask your committee to excuse my absence. I am not the less indebted to them for their kind remembrance of me."

The directors of the Bank of England on Saturday, owing to the drain of gold to Germany, &c., advanced their rate of discount to seven per cent. The rate has thus been doubled within two months. Seven per cent. has not been in force since August 23, 1866, or shortly after the last panic.

There was a slight fall of snow on Sunday, and the weather is winterly—cold winds and pelting rains.

Mr. H. M. Stanley left Liverpool on Saturday, in the Cunard steamship Cuba, for America.

Speaking at an agricultural gathering at Gloucester on Saturday night, Bishop Ellicott criticised with some severity the recent speech of the Attorney-General at Exeter, telling the hon. and learned gentleman that before he attacked dukes and prelates he would do better to look at home.

Potatoes are now said to be so scarce and dear throughout Ireland that the governors of the various county gaols have been directed by the Inspector-General to substitute for them in the diet of the prisoners a ration of bread three times a week.

The Mansion House Fund for raising a national memorial to the late Prince Consort has been closed, and a report forwarded to Her Majesty. A letter of acknowledgment has been received from Sir Thomas Biddulph, conveying the Queen's grateful thanks to those who have laboured for a completion of a work "which has been watched with affectionate interest by Her Majesty, and which has been executed in a manner entirely worthy of the objects for which the public so liberally subscribed."

It is probable the trial of the Tichborne claimant will not take place during the present term. The time at the disposal of the Court of Queen's Bench is limited, and it is currently reported in Westminster Hall that the prosecution is not ready.

The revision of voters for the southern division of the West Riding has resulted in a Liberal gain of twelve on new claims, and on old list of thirty, making a total of forty-two.

The property of a lady named Browne, who died in Hertford-street, Mayfair, in December last, amounting to a quarter of a million sterling, falls to the Crown. The deceased had no relative, and died intestate.

On Thursday three hundred labourers proceeded to Plymouth, being the first batch of agricultural emigrants to the Union settlement on the east coast of Queensland. Some of the men had their expenses paid by the National Agricultural Labourers' Union. The committee organising the "Half Million Exodus," as it is called, have opened communications with several colonial governments, and received special facilities.

The City Flour Mill, at the western extremity of Upper Thames-street, was on Sunday destroyed by

fire. The conflagration is said to have been the largest which has been witnessed in London since that of Tooley-street, in June, 1861, when Mr. Braidwood was killed. On the present occasion a fireman has lost his life. The damage is estimated at about 100,000*l*. The fire is still smouldering, and the engines continue to play upon the ruins.

The directors of the Great Northern Railway have extended to their second and third-class passengers comforts and advantages heretofore almost exclusively confined to first-class travellers. A large number of new third-class carriages have been built which are supplied with foot-warmers during the cold season.

The *Scotsman* states that three new Dissenting churches were opened for public worship in Glasgow on Sunday.

Two African expeditions, it is announced, are now being prepared under the auspices of the Geographical Society. The first will be despatched under the supervision of Sir Bartle Frere from Zanzibar—its object being to effect a junction with Dr. Livingstone, and, under his instructions, to examine the basin of the Victoria Nyanza. The second expedition will explore the Congo.

Eleven of the speakers at the late Fenian amnesty meeting in Hyde Park appeared at Marlborough-street on Monday to answer summonses charging them with a violation of the rules established under the Parks Regulation Act. The defendants were Messrs. Bailey, Mooney, Pottle, Murray, Clarke, O'Leary, Chaddock, McDonnell, Odger, Butler, and De Morgan. The summonses were adjourned for a week. Mr. Odger and Mr. De Morgan stated that they intended to conduct their own defence. Mr. Newton hoped there would in the meantime be no breach of the law as it at present stood. What he meant he had no doubt was understood by Mr. Odger. One of the solicitors for the defence said there could be no breach, for there was no law. Mr. Odger afterwards addressed a crowd from the balcony of a public-house in Berwick-street, Soho, and said that he would go to prison rather than pay a fine.

In the list of B.A.'s (First Division) of the London University, inserted in another column, will be observed the name of Frederick Stock, third son of the Rev. Dr. Stock, recently of Devonport, but now of Huddersfield.

Sir Sydney H. Waterlow, Lord Mayor, has consented to preside at the next anniversary festival of the Printers' Pension, Almshouse, and Orphan Asylum Corporation.

Miscellaneous.

AUSTRALIAN MEAT.—A prospectus has been issued, and appears elsewhere, of the Australian Meat Agency (Tallerman's) Company (Limited), with a capital of 150,000*l*., in shares of 5*l*., to purchase for 15,000*l*. (9,000*l*. cash and 6,000*l*. shares), the business and premises of Mr. Tallerman, and to extend its organisation, Mr. Tallerman acting as manager, with remuneration depending entirely on profits. The prospectus states that the imports of preserved meat (exclusive of all salted kinds) has increased from 321*l*. in the year 1866 to 513,186*l*. in 1871, while for the first nine months of the present year the total reached has been 617,107*l*.

ELECTORAL REFORM.—Mr. Joseph Chamberlain, of Birmingham, yesterday presided over a numerous conference convened by the Electoral Reform Association at St. James's Hall. Papers showing the anomalies in the present system of redistribution were read by Mr. J. A. Haslam, of Bolton; Mr. Briggs, formerly M.P. for Newport, Isle of Wight; Mr. D. Cameron, of Glasgow; Mr. J. Noble, and Mr. J. C. Cox. A resolution was then passed, declaring that such a readjustment of constituencies should be effected as would make the power of the elector in any one place equal to the power of the elector in any other. Papers were then read upon the right of the labourer to the franchise, and upon the expediency of assimilating the county and borough suffrage. A public meeting was held in the evening, Sir C. Dilke, M.P., in the chair.

ARTIFICIAL EYES.—The manufacture of artificial eyes is said to be very brisk at present in Paris. A French paper states that the average sale amounts to four hundred per week. One enterprising artist has adopted a somewhat novel method of exposing his wares. This gentleman has a one-eyed servant, and when he wishes to show a customer the effect of a particular shade or size of an eye, he "pops it into his afflicted retainer's head." The price of new eyes is 2*l*. each, but second-hand organs are supplied at a considerable reduction. It is mentioned that a large number of these second-hand eyes are sent regularly to India and the Sandwich Islands.

GIFT OF A CEMETERY.—At the Darlington Town Council meeting on Saturday, a letter was read from Mr. J. W. Pease, M.P., announcing that on behalf of himself and his brothers, considering the wishes of their late father, Mr. Joseph Pease, they had resolved to present a cemetery to the town in the northern portion. Their late father felt that the distance was much too far for the poor people who so thickly inhabit that neighbourhood to attend interments at the present cemetery, and, as the Local Government Board would not sanction another, they made the offer of fourteen acres, which they were prepared to plant, drain, and erect the necessary buildings upon. Mr. Pease's letter stated that the donors would have been glad if the time had arrived when all Christians would have been content with one chapel instead of duplicate chapels for a cemetery, which they regarded as a useless expenditure. They feared, however, that this view would not generally be received. The council accepted the gift, and presented their acknowledgments to Messrs. Pease. The cost of the new cemetery is variously estimated from 12,000*l*. to 15,000*l*. Mr. Barningham, ironmaster, also gave the freehold of a road to the new cemetery.

RESULTS OF MR. GLADSTONE'S IRISH POLICY.—The Opposition papers have never tired in asserting that Mr. Gladstone's Irish legislation has had no perceptible effect in improving the social condition of the island. The Irish police statistics for 1871 tell, however, another tale. Agrarian outrages fell last year to less than one-twentieth of the number recorded in the twelvemonth preceding the passing of the Land Act; and the bulk of those reported arose out of petty disputes about rates and questions of title. The same general co tentment is shown by the reduction of treasonable offences from 500 in each of the years 1866 and 1867—whilst the Tories were in power—to seven in 1871.

ROMAN CATHOLIC POLICY IN ENGLAND.—The London correspondent of the *Dublin Express* writes "I believe that at the recent gathering of the Roman Catholic bishops at Manchester, on the occasion of the consecration of the Bishop of Salford, the policy of the Roman Catholic Church in England was the subject of consideration. The bishops gave a hearty approval to the scheme, which has been initiated by Dr. Manning, of forming the Roman Catholics of all the chief towns into an electoral organisation. This will not only give greater unity and weight to the Roman Catholic vote, but will also—which is of more importance in the eyes of the bishops—place it more completely under their control and direction. Several questions of a political and social character were considered, and the tone of the discussion indicated pretty plainly that here, as on the continent, the Roman Catholic bishops are going to ally themselves with popular movements which do not affect or interfere with the supremacy of the church over the mind and conscience. It will be found that far from denouncing, like the Bishop of Gloucester, the combinations of agricultural labourers, they will countenance them; in fact, in all movements aiming at increasing the physical comfort of the working classes, they will assist and aid, and use them as means of extending their influence, and if possible modifying the popular dislike of their Church."

ELECTION INTELLIGENCE.—The polling at Richmond on Wednesday issued in the return of Mr. Dundas by a majority of 86; the number of votes polled being—Dundas, 314; Cooke, 228. There are 683 names on the register, but the number of possible voters was estimated at rather over 600, and of these 542 recorded their votes. There was very little excitement until the close of the poll. —It seems probable that Mr. Samuel Laing will be returned for Orkney and Shetland without opposition.—The contest for the city of Cork will probably be confined to the Mayor and Mr. Roynane, it being now certain that Mr. Mathew, the London barrister, will not put forward his claim.—Mr. Donald Nicoll, who sat for Frome in the Liberal interest from 1857 to 1859, has been invited by a large meeting to state his opinions on public affairs, with a view to his becoming a candidate for the representation of that borough. At a meeting of the Liberal electors a vote of thanks has been given to Mr. Hughes, who has announced that he shall not stand again, for the able manner in which he has performed his Parliamentary duties. The Rev. A. Rowland said that Mr. Hughes had been an honest and true representative. If he had stood again, and if the Liberal party felt sure of returning him, the Nonconformists would gladly vote for him again.

A TRULY USEFUL SOCIETY.—The Society for Organising Charitable Relief and Repressing Mendicity has issued an interesting report showing the results of the measures which have been adopted in several counties for checking the serious evils which arise from profuse and indiscriminate almsgiving. The counties referred to are Gloucester, Berks, Cumberland, Westmoreland, Dorset, Wilts, Hants, and Kent. No uniform mode of action has yet been arrived at; but all the systems, that of Wilts excepted, agree in these two particulars,—a rigid enforcement of the Vagrancy Act, and a method of supplying the wants of the wayfarer, which furnishes to the public a satisfactory guarantee that no really necessitous person need be found begging by the wayside for food or shelter. In every instance, where such measures have been adopted, inveterate professional mendicants have found their old business less profitable than it used to be, and many of them have either settled down into more regular habits, or have betaken themselves to counties where they have still a chance of doing a good stroke of business. And with a diminution of vagrancy there has been a diminution of the class of offences usually committed by tramps. Thus it is reported from Berkshire: "Cottage robberies and petty larcenies, which have been frequent, are now very rare." And the evidence as to the satisfactory operation of the new system in Cumberland and Westmoreland is still more striking. In 1868, we are told, "there was a decrease of 6,935 tramping vagrants in the two counties. This decrease continues, and since the establishment of the system highway robberies, burglaries, petty larcenies, and the various crimes traceable to tramping vagrants, have greatly decreased."

Gleanings.

There are fields of barley still standing in villages bordering on Exmoor.

When is a lawyer like a donkey?—When he is drawing a conveyance.

A grim, hard-headed old judge, after hearing a flowery discourse from a pretentious young barrister, advised him to pluck out one of the feathers from the wings of his imagination and put them into the tail of his judgment.

A USE FOR THE PYRAMIDS.—The Khedive of Egypt has commanded a French engineer to convert the tops of the Pyramids into lighthouses for the benefit of the Nile sailors.

EPITAPHS.—An epitaph collector in the *Weekly News* quotes the following:—

In St. Nicholas Churchyard, Liverpool:—

This life's a corporation full of crooked streets;
And death's the market-place where all men meet;
If life were merchandise which men could buy,
The rich would only live—the poor would die.

In Wigtown Churchyard, Galloway:—

Here lies John Taggart, of honest fame,
Of stature low, and a leg lame;
Content he was with portion small,
Kept a shop in Wigtown, and that's all.

TAMING SEA FISH.—Considerable difficulty has always been experienced in taming many of the sea fish sufficiently to enable them to be kept in tanks. The mackerel has never yet been kept long in a tank. In the Brighton aquarium, however, by reason of the very large size of the tanks, and by a system of artificial darkness at first, the mackerel has been tamed and acclimatised. The darkness is produced simply by supplying the thickened water, fresh from the sea and by spreading a curtain over the tank in which the fish are confined at first, and by gradually moving them to the clearer water, and withdrawing the curtain until they swim about without showing any alarm. Two mackerel have been in the aquarium for more than two months; they are healthy, they feed well, and are growing rapidly. Lately a small shoal of herrings has been added to the collection, which forms a very attractive spectacle. The grace and beauty of their motions, and the wondrous glistening of their silver scales, are most remarkable. People have seldom had the opportunity of seeing herrings alive in a tank, and certainly never in an aquarium.

THE PASSION FLOWER.—This curious and beautiful flower is often supposed by those unacquainted with the history of its discovery to be an emblem of the passion of love, as its name appears to imply. Artists have unwarily lent their pencils in aid of this erroneous interpretation of its name, and we have had in our pretty gift books portraits of attractive young ladies surrounded by a garland of this plant, the title being "the Passion-flower." The tempting error which has led poets and painters and sentimental letter-writers to adopt the Passion-flower as an emblem of the tender passion, is very easily shown to be an innocent blunder. The name "Passion," as is well known to all who have taken an interest in the origin of botanical names, has no reference to the passion (as it is called) of love, but to the last sufferings of Christ, "The Passion." The flower was originally named Passiflora, or the flower of the Passion, by the Catholic priests who followed closely in the track opened up by Columbus to the new continent of America, in order to attempt the conversion of the aborigines to the Christian faith. Many of these Catholic missionaries were men highly cultivated in all the learning of the time, and were consequently more or less naturalists. As students of nature we may imagine that they were much struck with the beauty and singular structure of this remarkable flower, which they found growing in wild luxuriance and abundance over the rocks of Hispaniola, Jamaica, and Cuba, as shown in the clever illustration by Riou; and also climbing the great trees to their tops, and hanging their beautiful foliage and blossoms in thick festoons from the branches. The structure of the flower, upon careful analysis, appeared to them a "miracle," which seemed to foretell that these new countries were foredestined to Christianity; for the structure which they so much admired at a first glance was found upon more careful examination to contain, as they conceived, representations of the objects most closely connected with the Crucifixion and the events which immediately preceded it.—*The Garden.*

BREAKFAST.—EPPS'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

TRUE ECONOMY is found in buying the best article at the lowest market price; select your purchases from a reliable source, where the high standing of the firm is a guarantee to you that you will be well served; and this is always found with Horniman's Tea; it is strong to the last, very delicious in flavour, wholesome and invigorating, as well as cheap. Sold in packets by 2,538 Agents—Chemists, Confectioners, &c.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 6.

ISSUE DEPARTMENT.

Notes issued	£34,151,480	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	19,151,480
		Silver Bullion	
	£34,151,480		£34,151,480

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,256,546
Rest..... ..	3,163,083		
Public Deposits'..	7,043,714		
Other Deposits ..	17,939,648	Other Securities ..	20,858,894
Seven Day and other Bills	464,625	Notes	8,321,300
		Gold & Silver Coin	727,330
	£43,164,070		£43,164,070

Nov. 7, 1872. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 11.

We have only small supplies of English and Foreign wheat. The trade was slow this morning at the quotations of Monday last for English wheat. Foreign wheat was held with firmness, and only a limited business was done, at late rates. For flour we report last week's prices. Peas, beans, and maize were unchanged in value. Malting barley was fully as dear; grinding sorts met rather better demand, at late prices. The arrivals of oats are moderate, and they met improved demand, at 6d. per qr. advance on the prices of this day week. On the coast we have few fresh arrivals. Prices of last week unaltered.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red..	59 to	62
Ditto new.. ..	50	58
White	58	67
„ new ..	50	58
Foreign red ..	59	62
„ white ..	64	67
BARLEY—		
English malting	31	35
Chevalier.. ..	41	48
Distilling.. ..	33	37
Foreign	31	35
MALT—		
Pale..	66	75
Chevalier.. ..	—	—
Brown	55	60
BEANS—		
Ticks	31	33
Harrow	33	35
Small	—	—
Egyptian.. ..	31	32
PEAS—		
Grey	32 to	35
Maple	37	40
White	37	40
Boilers	37	40
Foreign	38	42
RYE—	36	38
OATS—		
English feed ..	21	26
„ potato..	27	33
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	21
„ White ..	18	21
Foreign feed ..	16	20
FLOUR—		
Town made ..	50	57
Best country households ..	43	47
Norfolk & Suffolk	40	42

METROPOLITAN CATTLE MARKET, Monday, Nov. 11.—The total imports of foreign stock into London last week consisted of 9,533 head. In the corresponding week last year we received 21,630; in 1870, 15,789; in 1869, 11,021; and in 1868, 6,129 head. There has been an increased amount of firmness in the cattle-trade to-day. The supplies have not been large, and, with cooler weather, prices have had an upward tendency. Foreign beasts have been of inferior quality, and have sold at irregular currencies; but fair average receipts have come to hand from our own grazing districts, and the condition has been satisfactory. For all breeds the demand has been moderate, and full prices have been realised, the best Scots making 5s. 10d. to 6s. per 8lbs. From Leicestershire we received about 1,500; from Lincolnshire, 40; from other parts of England about 500; from Scotland, 26; and from Ireland, about 200 beasts and 800 cows. There has been a moderate supply of sheep in the pens. The demand has been inactive; but prices are supported, the best Downs and half-breds making 6s. 10s. to 7s. per 8lbs. Calves have changed hands quietly at about late rates. Pigs have been unaltered.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	10 to	4	2	Pr. coarse wooled	6	2	6	8
Second quality .	4	4	4	10	Prime Southdown	6	10	7	0
Prime large oxen	5	2	5	8	Lge. coarse calves	5	0	5	6
Prime Scots . .	5	10	6	0	Prime small .	5	8	6	0
Coarse inf. sheep	4	4	4	8	Large hogs . .	3	8	4	6
Second quality .	4	10	5	6	Neat sm. porkers	4	8	5	0

METROPOLITAN MEAT MARKET, Monday, Nov. 11.—The quantity of meat on offer here to-day was moderate. The trade, influenced by the cooler temperature, was more animated, and for the better qualities rather higher prices were realised.

Per 8lbs by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4 to	3	8	Inferior Mutton	3	8	4	4
Middling do. .	4	0	4	6	Middling do. .	4	10 to	5	2
Prime large do.	4	8	5	0	Prime do. . .	5	6	5	10
Prime small do.	5	0	5	4	Large pork . .	3	8	4	0
Veal . . .	5	4	5	8	Small do. .	4	6	5	0

PROVISIONS, Monday, Nov. 11.—The arrivals last week from Ireland were 1,552 firkins butter and 3,811 bales bacon, and from foreign ports 18,581 packages butter, and 756 bales bacon. Our butter market ruled slow during the past week without material change in prices, which were rather in advance of last week, owing to the favourable change in the weather. Bacon declined 2s. per cwt. for Irish, but Hamburg, owing to short supplies, maintained late rates. The market appears steadier.

COVENT GARDEN, Friday, Nov. 8.—Supplies are very moderate, and prices of rough goods are barely maintained. Large consignments of continental goods are reported near at hand, buyers holding over until they arrive.

HOPS.—BOROUGH, Monday, Nov. 11.—A strong demand continues to prevail for all classes of hops; choice samples, being scarce, realise extreme prices. An upward tendency is also reported on all foreign markets, which are very active, at an advance from 8s. to 10s. per cwt. Mid and East Kent, 75s., 120s., to 140s; Weald of Kent, 65s., 80s. to 100s.; Sussex, 65s., 70s., to 90s; Farnham and country, 84s., 105s., to 120s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 11.—For English potatoes a steady demand prevails, and the better descriptions, being rather scarce, command higher prices. Foreign potatoes are in large supply, and change hands quietly at about late rates. Last week's imports consisted of 2,577 sacks from Rotterdam, 1,088 from Hamburg, 4,566 from Bremen, 91 from Ostend, 290 tons 2,998 sacks from Dunkirk, 89 tons 111 sacks from Calais, 275 sacks from Havre, 75 from Amsterdam, 40 from Bordeaux 919 from Brussels, 131 from Paris, 627 from Boulogne, 36,58 from Harlingen, and 11,091 sacks from Antwerp. Kent Regents, 170s. to 190s. per ton; Essex and other regents, 120s. to 160s.; Rocks, 120s. to 135s.

SEED, Monday, Nov. 11.—German and French clover-seed were held with much firmness at very full prices. Scarcely any English yet appears. The best trefoil was quite as dear, but without any transactions to notice. White mustardseed sold in small lots on former terms. Fine brown samples were inquired for, but little offering, and there is no change to quote in the value of it. Choice English rapeseed sold at extreme prices. Winter tares were taken off in small lots at no quotable change in price.

WOOL, Monday, Nov. 11.—For colonial wool there has been a moderate demand, and prices have ruled firm. English wool has been irregular in value.

OIL, Monday, Nov. 11.—Linseed oil has sold quietly at about late rates. Rape has been steady on former terms. Other oils have been quiet.

TALLOW, Monday, Nov. 11.—The market is quiet, though steady in tone. Y.C. on the spot remains at 44s. for old and 46s. 9d. per cwt. for new. Town tallow realises 44s. net cash.

COAL, Monday, Nov. 11.—Market without alteration from last day. Caradoc Wallsend, 25s.; Framwellgate, 23s.; Hettons 25s. 6d.; Harton, 24s.; Hartlepool original, 25s. 6d.; Kelloe, 25s; Holywell Main. 23s. 6d.; Hartley's, 26s.; Tees, 25s.; Pittington, 23s. Ships fresh arrived, 62; ships left from last day, 1; total, 63. Ships at sea, 15.

HOLLOWAY'S PILLS.—No medicine can surpass these Pills in their purifying and correcting powers over every organ of the body. Stomach, liver, lungs, heart, and kidneys soon display subjection to their influence, by which all diseases of those organs are arrested, all obstructions removed, and every function is healthily performed. The digestion is by this influence so improved that scarcely any food disagrees; acidity and flatulency alike are checked, nausea and biliousness disappear, firmness is given to every muscle, and tone to every nerve; the mind becomes exhilarated, and the thoughts become cheerful. These wonderful Pills correct dyspeptic habits, whether resulting from residence in hot climates or over-indulgence; they secure by night sound refreshing sleep, which fits the body for renewed exertions.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,
From £2 2s. to £25.
The only Establishments in London
where
the opportunity is afforded
of
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every
description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, of whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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4, CHARLES STREET, SOHO, LONDON.

39,000 CRIPPLES!—£100 required immediately to receive some of the most Destitute. Who will kindly help? £8 per annum for three years for each. John v. 8. Secretary, Cripples' Home, 17, Marylebone-road, N.W.

AGRICULTURAL DISTRESS.

Many labourers having been deprived of employment, cottages, and goods, the Committee of the National Agricultural Labourers' Union, to save them from Pauperism, is promoting a system of migration and emigration, and earnestly appeals for help.

Rev. F. S. Attenborough, M. Vincent, Esq., "Chronicle" Office, and Henry Taylor, General Secretary, all of Leamington, will thankfully receive remittances.

NATIONAL INSTITUTION
for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec

The Great Western Hotel
(SNOW-HILL STATION), BIRMINGHAM.

"One of the most elegant, comfortable, and economical hotels in the three kingdoms."—The Field, July 31, 1869.

"From experience gained by repeated visits, we are happy to be able to testify to the exceeding comfort of this hotel. We have much pleasure in recommending it."—The Engineer, Oct. 14, 1870.

"An establishment remarkable for its able management, reasonable charges, and general comfort."—Bell's Life, June 17, 1871.

NEW CONGREGATIONAL CHURCH, CAMBRIDGE.

The FOUNDATION-STONE of this building will be LAID *on Tuesday*, the 19*th Nov.*, at Two p.m., by SAMUEL MORLEY, Esq., M.P.

The ceremonial will be followed by a Public Dinner at Three o'clock and a Public Meeting at Seven.

All who are interested in the movement are cordially invited.

ALEXANDRA ORPHANAGE for INFANTS, Hornsey Rise, near Highgate, N.

Patrons—Their Royal Highnesses the PRINCE and PRINCESS of WALES.

The SEVENTEENTH HALF-YEARLY MEETING of GOVERNORS will be held at the CITY TERMINUS HOTEL, CANNON STREET, on THURSDAY, November 21st, 1872, to ELECT TEN INFANTS, the Two Girls who receive the highest number of votes to be retained until Sixteen years of age.

The Chair will be taken at Twelve o'clock, and the Poll closed at Two precisely, after which hour no votes can be recorded.

JOSEPH SOUL, Honorary Secretary.

Office, 73, Cheapside, E.C.

MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced on THURSDAY, 26th September.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.
ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Priseman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.
JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.
MARTIN F. SHORT, Esq., B.A., and Priseman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

Mr. Verney's Pupils are SOUNDLY INSTRUCTED in all the Branches of a thoroughly Business Education.

The Terms are moderate, inclusive, and proportionate to Age and Requirements.

The premises are extensive, situation healthy, food the best and unlimited.

Numerous References in London and in the Country.

Pupils admitted at any time; apply to Mr. VERNEY.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Head Master—Rev. W. WOODING, B.A.

The School consists of Upper, Middle, and Preparatory Departments, in which Classics, Mathematics, Modern Languages, and thorough English are taught. The junior classes are trained by ladies on the Pestalozzian system.

A new wing and covered Playground have just been added to the premises. The house is supplied with baths, and is well warmed and ventilated in order to secure the health and comfort of delicate boys.

For Prospectus apply to Mrs. Duff or the Head Master.

STROUD LADIES' COLLEGE, BERCHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM BEGAN MONDAY, November 4th.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

THE ASSOCIATION of LAND FINANCIERS, LIMITED.

Incorporated under the Companies' Acts, 1862 and 1867.

Capital, £100,000, in 50,000 Shares of £2 Each, with power to increase.

Deposit on Application, 5s. per Share; and 5s. per Share on Allotment. No Call to exceed 5s. per Share; at least Four Months' Notice to be given of any Call.

DIRECTORS.

W. Armytage Earnshaw, Esq., of Wath Hall, Wath-on-Dearne, Rotherham.
The Rev. Canon Frew, M.A., 58, Tavistock Crescent, Westbourne Park, London, W.
Commissary-General R. M. Gardiner, 45, St. George's-square, S.W.
Sir George Duncan Gibb, Bart., of Falkland, M.D., LL.D., 1, Bryanstone-street, Portman-square, London, W.
Frederick Lewis Malgarini, Esq., F.S.S., Whitehall-place, London, S.W.
Commissary-General Leonce Routh, 52, Montague-square, Hyde-park, W.
*The Prince Adam Wisniewski, Member of the Agricultural Society of France, &c., Paris.
Chief Secretary—W. P. Gaskell, Esq., J.P., of Fulmer House, Fulmer, Slough.

* Representing the interests of French Shareholders.

BANKERS.

Messrs. Ransom, Bouverie and Co., 1, Pall Mall East, London, W.

SOLICITORS.

Messrs. Miller and Smith, 3, Salters' Hall Court, Cannon-street, London.

BROKER.

W. Darley Bentley, Esq., 17 and 18, Cornhill, London, E.C.

AUDITORS.

Messrs. Griffiths, Field and Co., Abchurch Chambers, E.C.

SECRETARY.

Richard Henry Langridge, Esq.

OFFICES: No. 7, WHITEHALL-PLACE, LONDON, S.W.

The objects of this association are, to acquire and to deal generally in Land and Buildings in England, and to co-operate with, or assist financially, such associations or persons whose objects are to deal similarly in landed or house properties.

This Association has been privately established, and, having already several thousands of its shares subscribed (£12,000), it has engaged in limited operations by the purchase of freehold property and otherwise. The remaining shares are now issued. It is intended subsequently to increase the capital to a much higher amount.

Associations in connection with Lands and Buildings in England have stood out in bold relief, as sound and successful, against the innumerable undertakings which have had to succumb to each financial crisis. The Directors have in view the purchase of certain house properties in London, which, while yielding advantageous returns in rents, are expected to bring a premium of 15 per cent. and upwards on the principal, by subsequent re-sale under special circumstances.

GENERAL BUSINESS.

Proposals have already been made to the Board to develope certain building estates, and to co-operate with builders in operations yielding from 10 to 20 per cent. The Directors are also in a position to place a considerable number of shares, by purchasing certain estates which only need further outlays in the erections of buildings, to yield ample revenues; but they have refrained from embarking in such operations in order to deal only with the properties when their full development can be guaranteed by the means at their actual command.

Proposals have also been received to carry out investigations as to the indications of Coal and Iron ore in some properties. In some cases such investigations—carried out more easily in our day with all the appliances of modern science—have led to results which doubled and trebled the amount of the purchase-money. In one notable instance, an extensive estate deeply encumbered, is now being relieved unexpectedly of its encumbrances through such an investigation, which has opened up a valuable coal mine.

It is also anticipated that profitable returns can be obtained in such exceptional cases, where the Directors may feel justified in co-operating financially in the establishment of any land or building company for special purposes.

LAND INVESTMENTS.

Our successful speculators, financiers, and "operators," end almost invariably by placing their secured gains in landed investments. Their hardly earned experience teaches that safety and rest are only attained by this class of security, which time must strengthen. The increased value of Iron, Coal, and other articles, combined with the rise in price of labour, must naturally lead to higher rates in all kinds of manufactures. These causes are leading steadily and almost insensibly to an increase in the value of land and of house property generally.

The difficulties in the transfer of properties will probably be remedied by Parliament before long, as stated by the "Spectator" on the Land Question.

"We do hope that Parliament will make land as saleable as Consols before it enters upon that endless question of tenant-right. The emancipation of the soil would enrich the proprietors to a degree that would simplify the whole subject of tenant-right. The price of land when an acre can be sold for a shilling, and in five minutes, would be fifty years' purchase, not thirty-five."

PRINCIPLES ADOPTED IN THE FORMATION OF THE ASSOCIATION.

There has not been any "promotion money" paid whatsoever, either directly or indirectly. The Directors have subscribed for their shares on the same basis as the other shareholders. The expenses will continue to be limited to such necessities as are essential to the management of the Association. It is intended, as a fundamental principle of management, to restrict the operations of the Association within the legitimate scope of its capital, and to command at all times a sufficient proportion of realisable assets.

Out of the profits of the Association any balance in excess of a dividend of 10 per cent. will be placed to an Accumulation Fund, until such time as the said Fund enables the Association to refund to each shareholder the amount paid up on each share, together with a sum sufficient to pay up the amount uncalled on each share, so as to leave the shares, eventually, as net profits to the members.

DIVIDENDS.

The Directors confidently assert that they are prepared to enter into remunerative business (acting with competent professional advisers), which they believe will enable them to divide ten per cent. per annum among the shareholders, dating from the next allotment, apart from the intention of carrying out the principle of an accumulation fund, and anticipate being able to declare half-yearly dividends.

Special rules have been drawn up for the management, which, it is believed, will tend to maintain the Association free from some of the disturbing influences so often affecting the prosperity of companies, and which will ensure more individual responsibility in the management than is generally found in a company. The Articles of Association can be inspected at the offices of the Company.

Shares may be prepaid. The interest on prepayments will be five per cent. per annum.

Prospectuses may be obtained, on application, from the Bankers, Solicitors, Broker, Auditors, and at the Offices of the Company.

In the event of no allotment to applicants for shares, the deposit money will be returned in full.

BY ORDER OF THE BOARD.

7, Whitehall-place, S.W.

FORM OF APPLICATION FOR SHARES.

To the Directors of the Association of Land Financiers, Limited.

Gentlemen,—Herewith I enclose the sum of £.....being a Deposit of 5s. per Share on .....Shares in the above Association. I hereby agree to accept the said Shares, or any less number which you may allot to me, subject to the regulations of the Company, and I authorise you to place my name on the Register of Members for the Shares allotted to me.

Name in full .....
Residence .....
Usual Signature .....
Description .....

Date.....1872.

THE LONDON AND GENERAL PERMANENT LAND, BUILDING, AND INVESTMENT SOCIETY.

Shares, £40. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.

337, STRAND, W.C.

TRUSTEES.

The Right Hon. the Earl of Lichfield.
Thomas Hughes, Esq., Q.C., M.P.
The Hon. H. F. Cowper, M.P.

CHAIRMAN OF DIRECTORS.

Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

W. R SELWAY, Managing Director.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,

32, NEW BRIDGE STREET, London, E.C.

Established 1847.

(Empowered by Special Act of Parliament.)

DIRECTORS.

DANIEL PRATT, Esq., Chairman.
JOHN RUNTZ, Esq., Vice-Chairman.

Benham, Augustus, Esq.
Bunnell, Peter, Esq.
Burton, John R., Esq.
Groser, William, Esq.
Phillips, George, Esq.
Rooke, George, Esq.
Starling, Robert B., Esq.
Tresidder, John E., Esq.
Trouncer, John Henry, Esq., M.D. Lond.
Wills, Fredk., jun., Esq.

SOLICITORS—Messrs. Watson and Sons.

PHYSICIAN—E. Headlam Greenhow, M.D., F.R.S.

SURGEON—John Manu, Esq.

ACTUARY AND ACCOUNTANT—Josiah Martin, Esq., F.I.A.

This Company has been established a quarter of a century.

It has issued 20,203 policies, and it has 11,749 now in force, assuring an aggregate sum of TWO MILLION EIGHT HUNDRED AND FIFTEEN THOUSAND POUNDS.

It has an annual income of more than ONE HUNDRED THOUSAND POUNDS.

It has an accumulated fund, arising solely from premiums, of HALF-A-MILLION.

It has paid in claims £473,856.

At the last valuation of the assets and liabilities of the Company in 1870, it was found that its condition was so satisfactory that the Directors were enabled to return to the Members the sum of £48,760.

Being established on the MUTUAL PRINCIPLE, all the profits belong to the Members.

The aggregate of the bonuses so appropriated amounts to £242,156.

It has never amalgamated with any other Company.

Prospectus, copies of the last Report and Balance-sheet, and all needful information, may be obtained on application to any of the Agents of the Company, or to

ALFRED LENCH SAUL, Secretary.

QUEEN INSURANCE COMPANY.

FIRE, LIFE, and ANNUITIES.

LANCASHIRE and YORKSHIRE BRANCH OFFICE, 30, St. Ann's-street, Manchester.

Messrs. KINGSLEY and IRVING, Resident Secretaries.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

THE AUSTRALIAN MEAT AGENCY (TALLERMAN'S) COMPANY, LIMITED.

Incorporated under the Limited Liability Acts of 1862 and 1867.

Capital, £150,000, in 30,000 shares of £5 each.

Payable—10s. on application, £1 on allotment, £1 10s. on the 1st February, 1873, and 6 months' notice to be given of any subsequent call, which will not, in any case, exceed £1, of which 18,800 shares are offered for subscription in this country, 10,000 shares being intended to be offered for subscription in the Colonies.

Local Committees will be formed in the following places, viz.:—

South Australia, Victoria, New South Wales, New Zealand, Queensland, and Tasmania, in which Export Meat Companies already exist.

OBJECTS.

To aid the Importation of Colonial Food, and to promote the most successful Modes of Preserving Meat in Australia, New Zealand, and other countries.

To act as Agents for the Sale of Preserved Meat, Extracts of Meat, Meat Essences, and other Colonial and Foreign Produce, and to make Advances on Consignments to this country.

A Staff of Scientific Referees will assist in testing the consignments to this Company.

BOARD OF DIRECTION.

Chairman—C. Wren Hoskyns, Esq., M.P., Harewood, Ross, Herefordshire.
Deputy-Chairman—John Ramsay L'Amy, Esq., of Dunkenny, N.B., Junior United Service Club, and New Club, Edinburgh.
Elphinstone C. Campbell, Esq., late of Madras Civil Service, Carlton Hill, N.W.
C. H. Cooke, Esq., John-street, Bedford-row.
J. H. Cooksey, Esq., J. P., Messrs. Cooksey, Son, and Burch, Merchants, Southampton.
J. B. Darvall, Esq., C.M.G., Director of the Bank of Australasia, late Attorney-General of New South Wales, Hardwick House, Reading.
Major De Winton, Commissioner for Foreign Exhibits, South Kensington.
W. Hardwicke, Esq., M.D., Deputy Coroner for Middlesex, Richmond-villa, Park-place villas, N.W.
M. H. Marsh Esq., late M.P. for Salisbury, formerly of Queensland, Ramridge, Andover, Hants.
M. B. Schumann, Esq., Merchant, Bridge Wharf, Southwark, and Highbury New Park.
J. R. Stebbing, Esq., J.P., Ex-President of the Southampton Chamber of Commerce, Southampton.
D. Tallerman, Esq., late of Australia and New Zealand, Beresford-road, Highbury New Park, N.

MANAGER—D. Tallerman.

AUDITORS.

Messrs. C. F. Kemp, Ford, and Co., Public Accountants, 8, Walbrook, E.C.
Messrs. Spackman and Harrison, Public Accountants, 5 Walbrook, E.C.

SOLICITORS.

Harrisons, 5, Walbrook, London, E.C.
H. Montagu, Esq., 3, Bucklersbury, London, E.C.

BANKERS.

Alliance Bank, Bartholomew-lane, E.C.
Bank of Australasia, 4, Threadneedle-street, E.C.

BROKERS.

Messrs. Crowley Bros., 5, Copthall-court, E.C.

SECRETARY.

Sedgwick S. Cowper, lately of New South Wales and Queensland.

OFFICES—113, CANNON STREET, E.C.

PROSPECTUS.

The question of a Cheap Food Supply is every day becoming more urgent; not only does great suffering already exist amongst the poorer classes in this country, but it is evident that each year—with the increase of population, and a relative decrease in the home supply of Meat at a reasonable price—the want will become greater.

It is, therefore, a matter of national importance that a well-organised system for increasing the supply of Meat in England should be established; its commercial success, judging from data already ascertained, is placed beyond question.

What the Australian Colonies require is a regular market for the meat produce of their large and rapidly-increasing flocks and herds; and what this country is anxiously considering is how to augment its Food Supply.

To remedy the existing deficiency, and to make the public better acquainted with the hitherto almost wasted Meat produce of our distant possessions, are the chief objects of this Association.

The following figures will prove the remarkable increase that has taken place in the importation of Preserved Meats to this country within the last six years:—

In the year 1866 the Imports of Preserved Meat alone, and exclusive of salted food of all kinds, meat extracts, and essences, as published by the Board of Trade, were	...	...	4½	tons,	... value	£321
For the year	1867	...	636	„	... „	£18,820
„	1868	...	817	„	... „	£44,746
„	1869	...	1,415	„	... „	£80,385
„	1870	...	3,641	„	... „	£203,874
„	1871	...	11,853	„	... „	£513,186

While for the first nine months alone of the current year, 1872, the quantity and the value have been respectively 11,993 tons and £617,107; but the demand for meat in England is so vast that no amount which the Australian Colonies can export will, if fairly taken into consumption on its own merits, fail to find a ready market in this country.

The rapid increase in the importation of Colonial Food is entirely due to the enterprise of private individuals, unassisted by an organisation such as this Company will possess, which, aided by extended resources, and by the scientific application of the most approved modes of preserving, will secure to the public a constant supply of the best and most wholesome meat at one uniform price and at the lowest charges.

The sale of these products has hitherto been greatly retarded by the difficulty of obtaining genuine Colonial brands, and the want of a sufficient guarantee that each tin is in perfect condition. Inferior meat prepared in England has been sold as Colonial, and badly-preserved Colonial meat has been sold as of the best quality, to the injury equally of the producer and consumer, who will be alike benefited by the operations of this Company.

The Sources of Revenue will be Agency, Commission, and Brokerage, Interest on Advances, &c., from which the Company, while maintaining a sufficient Reserve Fund, will, it is anticipated, be able to pay its Shareholders a handsome dividend.

Arrangements have been made with Mr. D. Tallerman—to

whose knowledge, enterprise, and perseverance in connection with Meat importation both this country and the Australian Colonies are already so much indebted—to become Manager of the Company (the remuneration for his services to be a percentage derived entirely and exclusively from the profits to be made), and to sell to them the Go dwill of his rapidly-increasing Business, together with his Wharf, Plant, City Premises, and Agencies, so that the Company can at once commence a large and profitable business; the sum to be paid for the purchase of these will be £9,000 and 1,200 fully paid-up Shares, which will include all preliminary expenses attendant on the formation and establishment of the Company.

It is intended to elect an Honorary Council to co-operate in carrying out the objects of the Company.

Applications for Shares are to be made, with the remittance of 10s. per Share, to The Alliance Bank, Limited, Bartholomew-lane, E.C.

Forms of Application and Prospectuses can be obtained at the Offices of the Company.

The Articles of Association and all other documents will be open to inspection at the Offices of Messrs. Harrison, 5, Walbrook, London, E.C., and Mr. H. Montagu, 3, Bucklersbury, E.C., the Company's Solicitors.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

OROIDE GOLD SNAKE RINGS, three folds round finger, 3s. 6d.; Head set with Alaska Diamonds, 5s.; Gem Rings, 1s. 6d.; Lockets, 2s.; Alberts, 3s. 6d. and 5s.; Long Chains, 5s 6d. and 7s. 6d.; Sleeve Links, 2s.; Shirt Studs, 1s. Circulars free.

W. HOLT, 35, All Saints'-road, Westbourne-park, London.

TO BE SOLD CHEAP, an ORGAN, suitable for a good-sized Chapel.—Apply to Rev. E. H. DELF, Coventry.

ORGAN for SALE.—A grand, high-class Instrument, by an eminent builder, suitable for a large place of worship. Three full rows of keys, and 35 stops; nearly 1,400 speaking pipes; height, 21 feet; width, 16 feet; depth, 13. Those in search of so grand and genuine an instrument (which will be sold for less than half its value) will do well to apply for particulars and photographs to Mr. Kennard, Margate. References kindly permitted to musical men of the highest authority. Inspection of practical men invited. So magnificent an instrument is seldom, if ever, offered through the medium of the Press.

FUNERALS.—The REFORMED FUNERALS COMPANY (Limited), is working an agreeable reformation in the system of conducting Funerals. All funerals at the published prices, on a quiet, efficient system, with modern comfortable carriages. All necessary information is contained in the Company's Book Scale of Charges, free at the Office, 15, Langham-place, London, W., five doors north of the Polytechnic.

ROYAL POLYTECHNIC—Open at 12 and 7. Admission 1s.—New Ghost, THE WHITE LADY of AVENEL.—THE SLEEPING BEAUTY, by Mr. George Buckland, assisted by Misses Alice Barth and Florence Hunter.—COAL, and HOW to SAVE IT, by Professor Gardner.—Lectures on Natural Philosophy by Mr. King; the Diver and Diving Bell; and many other Entertainments.

OXYGENATED WATER FOR
PUBLIC SPEAKERS,
PUBLIC PREACHERS,
PUBLIC SINGERS, and
CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

LADIES' GUINEA CORK-SOLED BOOTS,

Damp-resisting, light, strong, and handsome. Velvet Slippers, 3s. 6d.; Velvet Boots, 5s. 6d.

Catalogues post free.

THOMAS D. MARSHALL,
192, OXFORD STREET, W.

"REMARKABLE, very remarkable, indeed," are the effects of Lamplough's Pyretic Saline in preventing and curing Smallpox, Fevers, and Skin Diseases. Specially refreshing and invigorating during hot weather. Sold by all Chemists, and the Maker,

113, Holborn-hill, London.

USE
GODDARD'S PLATE POWDER.
(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s 6d. each, and by the Inventor, J. GODDARD, Chemist, Leicester.

A DELICATE AND CLEAR COMPLEXION,
with a Delightful and Lasting Fragrance, by using the celebrated
"UNITED SERVICE" SOAP TABLETS,
4d. and 6d. each. Manufactured by
J. C. and J. FIELD, UPPER MARSH, LAMBETH.
Order of your Chemist, Grocer, or Chandler.

PERPETUAL INVESTMENT AND BUILDING SOCIETY,

16, NEW BRIDGE STREET, BLACKFRIARS, LONDON, E.C.

ESTABLISHED 1851.

Directors.

DANIEL PRATT, Esq., Fleet-street and Cuckfield, Sussex, Chairman and Trustee.

BURGESS, J., Esq., Vermont, The Avenue, Upper Norwood.
BURTON, J. R. Esq., Dover-road and Ingatestone, Trustee.
FREEMAN, GEORGE SCOTT, Esq., King William-street, and The Grove, Camberwell.
JENNINGS, SAMUEL, Esq., Finsbury-circus, and Manor-park, Lee.
SEARLE, CHARLES GRAY, Esq., Bloomsbury, and Tollington-park.
SILVESTER, H. R., Esq., Dover-road.
THOMPSON, JOHN, Esq., Gipsey-hill, Norwood, Trustees.

Arbitrators.

MANN, JOHN, Esq., Hornsey-rise.
MARSHMAN, J. C., Esq., F.G.S., Kensington Palace Gardens.
McARTHUR, W., Esq., M.P., Alderman, Brixton-hill.
REED, CHARLES, Esq., M.P., F.S.A., Earlsmead, Hackney.
TRITTON, JOSEPH, Esq., Lombard-street.

Auditors.

BEAL, WILLIAM EBENEZER, Esq., Camberwell-road.
BURGESS, HENRY, Esq., Walworth, and Esher.

Bankers.

Messrs. BARCLAY, BEVAN, TRITTON, TWELLS, and CO., 54, Lombard-street.
The UNION BANK of LONDON, Chancery-lane.

Solicitors—Messrs. WATSON and SONS, 12, Bouverie-street, Fleet-street, E.C., and Hammersmith.

Investment Shares issued daily of £10, £25, £50, and £100, payable either in one sum or by periodical instalments The interest upon paid-up Shares is four per cent. per annum, payable half-yearly. Advances made upon Houses and Lands repayable by monthly or quarterly instalments, from one to fifteen years. The law costs connected with the Mortgage are paid by the Society, and the full amount lent is advanced without any deductions. Purchasers of House Property, and gentlemen desirous of purchasing Houses for their own occupation should consult the Register of Properties for sale kept at the Office. The 21st Annual Report and Prospectus will be sent upon application.

JOHN EDWARD TRESIDDER, Secretary.

HARMONIUMS, by GILBERT L. BAUER.
Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES,
Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

JOHN GOSNELL & CO.'S
"CHERRY TOOTH PASTE"
Greatly excels all other preparations for the Teeth.
"AGUA AMARELLA"
Restores the Human Hair to its pristine hue, no matter at what age.
"TOILET and NURSERY POWDER"
Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO.'S. and see that you have none other than their *genuine* Articles.

Sold by all respectable
CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

LEA AND PERRINS' SAUCE.
THE "WORCESTERSHIRE,"
Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

BOUDAULT'S PEPSINE POWDER,
taken by dyspeptics at each meal (bottles of one ounce).
PRIZE OF THE FRENCH INSTITUTE, 1856.
SOLE MEDAL, PARIS EXHIBITION, 1867.
SILVER MEDAL, 1868.
And supplied to the Principal Hospitals of Paris since 1854.

BOUDAULT'S PEPSINE WINE
(SHERRY), 4s. & 8s.
Delicious and agreeable to take, and superior to all others.

BOUDAULT'S PEPSINE Lozenges, 4s. Pills, 4s.
A very convenient form for persons travelling.

HOTTOT-BOUDAULT, 7, Avenue Victoria, Paris.
A. & M. ZIMMERMAN, 7, Fen Court, London, E.C.
May be obtained through all Chemists.

MORTALITY AMONG CHILDREN.

At the Meeting a short time since of the Hospital for Sick Children, H.R.H. the Prince of Wales remarked upon the Medical Reports and Registrar-General's return, showing an extremely large percentage of deaths among children. There is no doubt much illness would be alleviated if, in teething,

MRS JOHNSON'S AMERICAN SOOTHING SYRUP

were used. It has stood the test of fifty years. None genuine without the name of "Barclay and Sons, Farringdon-street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

IRON CHURCHES, IRON BUILDINGS, AND GALVANISED CORRUGATED IRON ROOFING.

Every description of Iron Building, adapted to all climates. Improved construction. Thorough ventilation guaranteed. Manufactured by

SAMUEL C. HEMMING and CO.
(Established 1851),
25, MOORGATE STREET, CITY.

Numerous testimonials and designs may be seen at the Offices.

Iron Buildings lent on hire, or payment by instalments.

DOMESTIC MACHINERY.

Bradford's "Vowel" Washing Machines—"Premier" Box Mangles—Wringers and Mangles—"Norwood" Goffering Machines—Laundry requisites of every description—Household Bone Crushers—Index Key Cabinets.

Sewing Machines:—"Royal Anchor," Lock-stitch, £5; "Fleet Anchor," single thread, £3 3s.; Bradford's 42s. Machine, single thread; Knitting Machines.

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